gs, if payment be made in advance. P All remittances are to be made, and all letters elating to the pecuniary concerns of the paper are to be directed, (POST PAID,) to the General Agent.

Advertisements making less than one square inand three times for 75 cents — one square for \$1.00. The Agents of the American, Massachusetts, pennsylvania, Ohio and Michigan Anti-Slavery Soare authorised to receive subscriptions for THE

The following gentlemen constitute the Finan mittee, but are not responsible for any of the lebts of the paper, viz:-FRANCIS JACKSON, ED-GEND QUINCY, SAMUEL PHILBRICK, and WENDELL

Our Country is the World, our Countrymen are all Mankind.

The United States Constitution is 'a covenant with death, and an agreement with hell.'

NO UNION WITH SLAVEHOLDERS

The free States are the guardians and essen tial supports of slavery. We are the jailers and constables of the institution. . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our Pathers, IN BIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending. - WILLIAM ELLERY CHANNING.

J. B. YERRINTON & SON, Printers.

WHOLE NUMBER, 1593.

VOL. XXIX. NO. 20.

WM. LLOYD GARRISON, Editor.

BOSTON, FRIDAY, MAY 20, 1859.

REFUGE OF OPPRESSION.

SLAVERY IN NEW MEXICO.

Av Act to provide for the protection of Proper-Be it enacted by the Legislative Assembly of the

SEC. 2. Every person who shall steal any slave SEC. 2. Every person who shall steal any slave with the intent that the owner, or any one having an interest in such slave, present or future, vested or contingent, legal or equitable, shall be deprived of the use or benefit of such slave, shall upon convicof size use of normal states of the suffer in soft more than tion suffer inprisonment for a term not more than ten nor less than four years, and be fined in a sum not more than two thousand nor less than five hunget more than two thousand nor less than five hunget more than two thousand nor less than five hunget more than two thousand nor less than five hunget more than two thousand nor less than five hunget more than two thousand nor less than five hunget more than the sum of th red dollars. And any person who shall by violence, seduction, or other means, take and carry or entice away any slave, with the like intent, shall be entice away any state, deemed and held for every purpose whatever, to have stolen such slave within the meaning of this

SEC. 5. Any person who shall hire, entice, per-nade, or in any manner induce any slave to absent inself from the service or custody of his owner or husser from the saviet or category or moster, or who shall upon any pretence harbor or maintain any slave to absent himself from such service or custody, shall upon conviction thereof suffer fine and imprisonment as provided in section 4 of this Act, and shall besides be liable to the owner or master in a civil suit for damages.

Sec. 11. If any sheriff of any county within this Territory shall fail or refuse to receive and keep with proper care, any runaway slave so offered to him for safe-keeping he shall be fined in a som not less than five hundred dollars * * * and diall he ineligible for re-election to said office.

SEC. 19. Any owner of a slave who shall suffer for hors at one time, shall, upon conviction there-of * * * be fined in a sum not exceeding one hun-ded dollars to coure to the County Treasury.

Sec. 22. No slave, free negro or mulatto shall be remitted to give evidence in any court against a re-white person, but against each other they shall rempetent witnesses!

Sec. 2). The EMANCIPATION of slaves within SEC. 25. No slave shall be permitted to go from e premises of his owner or master after sunset or before suries, without a written pass signifying the particular place or places to which such slave is permitted to go; and any white person authorized to take any slave who upon demand shall not exhibit such pass * * * shall cause such slave to be whipped with not more than thirty-nine stripes usen his bare back

Sec. 30. That this act shall take effect from and

We, the undersigned, will pay three hundred bilars (\$300.) per head for one thousand (1,000) native Africans, between the ages of fourteen (14), and twenty (20) years, (of sexes equal.) (likely, sand and healthy), to be delivered within twelve (12) months from this date at some point which is accessible by land, between the ports of Pensagola, florida, and Galveston, Texas. The contractors closed by land, october the ports of Pensacola, and Galveston, Texas. The contractors giving thirty (30) days' notice as to the time and slace of delivery; or we will pay fifty (\$50) dollars ratia if delivered to us at Enterprise, Clark county, Miss.

A. V. Wolverton, Wm, Tom. Smith, George W. Doby, Joseph Borden, James M. Hand, George W. Freeman, J. L. George, Samuel R. Oliphant, A. Perryman, • Reese Price, Sen., bram Carr. Thos. Wolverton. Wm. Marshall, Samuel W. Howze, Wm. S. Price, Jr., James W. Winn, James M. Parks pril 10, 1859.

That we will meet the above, reference is made to the following houses in Mobile, Ala: Boykin & Me Bart, Tate, Stewart & Co., G. Goode, Patrick Irwin

We who have signed this advertisement, profess We who have signed this advertisement, profess to be law-abiding citizens, but cannot respect any act parporting to be law, which we believe to be meanitational, as such we esteem that which intended the slaw trade, either domestic or foreign. They are regarded as merchandize and slaves here, and in their native country by their brethren; the latter condition is forbidden by Divine Law, but the same law says to the Hebrews, You shall enslave the heathen around you, and they shall be a perpetthe heathen around you, and they shall be a perpet-ual inheritance for your children. We have never known native Africans semi-civilized but by our blas of the Arrivan semi-civilized but by our an of the American institution of domestic sla-

We feel that great mutual benefits have, and are we see that great mutual benefits have, and at the foring from the institution, and esteem it a duty to extend the privileges of becoming semi-civiled to other of Africa's degraded race, by mingling, at least, a like number with the four millions now among us, that reciprocal benefits may result.

American Stave Trade Case.—The Charleston Mercury, alluding to the discharge of the persons aristed and tried for slave trading on board of the party Echo, remarks upon the action of the jury:

It is most probable they have been satisfied with disking that it would be not only inconsistent, but tried and hypocritical for them, as members of a community where slaves are bought and sold every day, and are as much and as frequently articles of commerce as the sugar and molasses which they produce, to pass condemnation and a verdict of call they were the sugar and molasses which they are the sugar and molasses which they produce to pass condemnation and a verdict of call they were sugar and molasses which they some sugar and sugar cally of death upon men whose only crime was that they were going to a far country to bring in agree supplies of these articles of trade—these communities; and in this case not even to trespass upon our soil, but to carry them to a foreign land, to Cola, and merely throw them into the market of stations.

It is most probable that this was the inducing wind of the verdict; and, if so, every other case will be scho to this. Further prosecution is idle,

When the black man is placed on a social and political equality, then comes the degradation of the whites, and the decay of those political and other interests which lie at the foundation of the happiness and progress of a State and people.

—Philadelphia Pennsylvanian,

SELECTIONS.

From the Pioneer of April 30. THE LIBERATOR

Appends to an article in No. 15 of the Pioneer, concerning the fate of the Know-Nothing question in Massachusetts, some appropriate observations, which we earnestly commend to the consideration of our fellow-countrymen, and of which we desire at the same time to avail ourselves for some remarks in reals.

It says that none have had more reason than the Abolitionists to complain of the misuse of the suffrage on the part of foreigners; but that never in any way has an attempt been made by the Abolitionists to restrict the right of foreigners; furthermore, that the Abolitionists have always acted on principles like those, for example, so admirably set forth in the speech delivered by Mr. Schurz in this

We can assure the Liberator that the German Radicals,-for these alone are counted together in the decisive conflict—have always heartily acknowledged the honorable attitude of the American Abolitionists. The German Radicals openly adopt, as their rule of conduct, that he who is truly free in regard to one question, must also be in regard to others; and, in the case of the Abolitionists, they have not found this conclusion a deceitful one, at least in respect of the question of foreigners. A chief point of difference, however, which keeps both chief point of difference, however, which keeps both apart, lies in the difference of religion. The German radicals are, without exception, also perfectly free in religions matters; they are far beyond all religion, as being a fatal deception in the hands of priests and jugglers of the people, and, on account of this infidelity have, in spite of their anti-slavery sentiments, been avoided or looked upon with aversical by a great part of the American Abditionists. sentiments, been avoided or looked upon with aver-sion by a great part of the American Abolitionists. They have, too, good grounds for their anti-religi-ous convictions; for they are thinking men, and do not wish to intrude upon those who allow no exam-ination to their arguments of reason, but who seek to make the Bible a compendium of the rights of man,—yes, and its creeds test-questions in the con-flict with the slaveholder. But for this religious difference, which scarcely produces intolerance among the Americans, except with the slaves of re-ligion, the American and German Abolitionists would long since have made a better acquaintance with one another. Of course, the language also affords a serious obstacle to the attainment of this end. The Americans, moreover, have this disadvantage, that, being generally unacquainted with the beautiful German language, they are wholly, or almost wholly, ignorant of the exertions of their forman parts of their forman and the exertions of their forman and the exertions of their forman and the second of the second of the second of the second of their forman and the second of the sec German co-workers; the Germans have this disadvantage, that, with difficulty and only after long years, they aquire the ability, by reading and writing, to express themselves sufficiently in the language of the country. It will be required of them to understand perfectly how to speak and to write the sufficiently while the Americans need only reed and English, while the Americans need only read and translate German. It would therefore be of great assistance to both, if the enlightened Americans would exert themselves to understand German even as well as the Germans are wont to English, after they have been a few months in America. As we HIGHER LAW IN MISSISSIPPI.

From the Weekly News of April 14th, published at Enterprise, Mass of Shirowners, and Masters of Our Mercantile

Marine.

We, the undersigned, will pay three hundred

We, the undersigned, will pay three hundred

> united body and soul to the Democratic party, have come over to the side of freedom, and so much the more, on this account, must our better-minded countrymen have felt indignant at the two years amendment, which threatened to throw those efforts flat in their faces, and to drive back the converts into the camp of the slaveholders.
>
> The Laberator justly says: We have no sort of respect for any foreign naturalized citizen who is denouncing as unjust and tyraunical the proposition to add two years to the term fixed by the naturalization law, before the right to

fixed by the naturalization law, before the right to vote can be enjoyed, but who, at the same time, cares nothing that four millions of native-born Americans are stripped of every right, ranked with the brutes, bought and sold as property, and subjected to insults, outrages and tortures innumerable. His love for liberty is nothing but personal selfishness." The German Radicals not only subscribe to this

The German Radicals not only subscribe to this remark, word for word, but, if by this means they could free the slaves—by sending the Germans who vote for the slave-holders ('voting cattle') for some years, in place of the negroes, to the Southern school of human rights, they would put it into execution at once.

The Liberator is perfectly correct when it makes a broad difference between the Germans and the Irish, and severely criticizes the latter as incorrigible tools of the slaveholders. The position here proves true, that freedom or illiberality in regard to others. The sun shines on every side of the globe, and freedom is, as it were, a sun. The Irish would not be such incorrigible tools of the slaveholders, if they were not, as the Liberator obthe globe, and freedom is, as the Liberator obslaveholders, if they were not, as the Liberator observes with much stress, such incorrigible tools of
their priests. Catholicism and slavery are mated
together in America, as Catholicism and tyranny are
in Europe. But for this evil should there be no
remedy at all? Should the really unpromising
Irish be lost for freedom? Are not the Catholic
Austrians and French to be made free, after they
have been liberated in one way or another from their
tyrants? Ought not the Irish Americans to vote
for freedom, as soon as the fetters which the priestly
organization, the Catholic hierarchy, has fastened
about their necks, are stricken off? We are desirabout their necks, are stricken on: We at desirous to learn the opinion of the Liberator concerning
a proposition which was made five years ago to the
Americans, in a platform of the Liberal Germans,
but which has not received the slightest consideration. We subjoin the paragraphs of that platform
which relate to this subject:

Religion is a private matter—it has nothing to do with policy; hence it is despotism to compel citi-zens, by political means, to religious manifestations or omissions contrary to their private persuasions. We therefore hold the Sabbath-laws, Thanksgiving days, prayers in Congress and Legislatures, the ath upon the Bible, the introduction of the Bible into the free schools, the exclusion of 'Atheists' from legal acts, etc., as an open violation of human rights as well as of the Constitution, and demand their removal.

heir removal.

But whilst no political interference should inflict compulsion to religious liberty, still less it should be lawful to use the liberty of religion as a pretext and instrument for organizations dangerous to the country, to create States within the State, especially when such organizations are conducted under the leading influence of foreign potentates We therefore consider the recognition of the Roman Hierfore consider the recognition of the Roman Hierarchy in this country as anti-Republican, its position as anti-Democratic, and its continuance as highly dangerous.
Our Catholic as well as our Protestant fellow-

citizens have the right to elect their priests and teachers themselves in a Democratic manner, but no Romish potentate has, or should be allowed to have, the right to install them here as his subjects and tools. The Catholic priests, on account of their subor ination and allegiance to their Romish super-rior, cannot take upon themselves even the duties of citizens, but, on the other hand, make the most rior, cannot take upon themselves even the duties of citizens, but, on the other hand, make the most dangerous use of the rights of citizens, by transferring church property, sometimes amounting to millions, and property belonging to their parishes or dioceses upon their names, and thus, by means of money and wealth, strengthening their ecclesiastical influence to the most dangerous degree of power. If we consider that every Romish priest is an officer and every obedient Catholic a subject of the Pope, and that the Pope—the murderer of the Roman republic—must be a natural enemy of the North American republic, then the inavoidability of the conflict is evident, which this country prepares for itself by the recognition of a Roman Hierarchy, and the toleration of their organizations of power. The consequences of such a contradictory and mischievous relation lie the more manifestly before the eyes of every one, as the leading organs of the Romish Hierarchy openly establish the dogma, that Democracy is anti-Catholic, and that every Catholic is bound, by the salvation of his soul, to overthrow the Constitution of the United States, if the P-pe orders him. Such an open avowal of murderous intentions against the Republic cannot be misinterpreted by even the most short-sighted, and it is treason to favor them.

If the Pope, the chief of the Catholic Hierarchy,

treason to favor them.

If the Pope, the chief of the Catholie Hierarchy, has the right to appoint his agents here, then the Emperor of Russia, as the chief of the Greek Church, has the same right, and then the sove reignty of the American people is an entire false

hood.

It is our opinion that the position of the Popish officers in this country, in this case, comes under those provisions of the Constitution, according to which it is not allowed to accept offices and titles from princes and foreign States, and according to which high treason is committed by him 'who adheres to the enemies of the United States, or who favors or believiting. helps them.'
We therefore demand, for the interest of the Re-

public, that an end shall be put to the exercise of the power of the Pope by the instrumentality-of bishops and other agents within the United States; that his interference in the affairs of our citizens here be energetically prevented, and that the order

German Radicals are as decided Abolitionists as the Americans; that they have always had in view its motto— No union with slaveholders '—and have only for practical reasons supported the Republicans as a party necessary for the time being; especially that the editor of the Pioneer has for ten years been working in this spirit, and that no slave has ever been so stoutly and remorselessly flogged as have those Germans who uphold the party of the siaveholders, by their own countrymen of the press. To these efforts it is just to ascribe the fact, that a large part of the earlier German emigrants, mostly united body and soul to the Democratic party, have come over to the side of freedom, and so much the

From the Southern [Cork, Ireland,] Reporter SLAVERY IN THE UNITED STATES. On Saturday, April 16th, at the Imperial Hotel, Miss S. P. Remond, of Massachusetts, delivered her highly interesting lecture on the above important

subject.
Owing to the short notice given (which was unavoidable) the audience was limited, and many friends of the slave were, for many reasons, unable to at-

The chair was taken by Francis B. Beamish, Esq. M. P., President of the Cork Anti-Slavery Society, who, before introducing Miss Remond, said, he wished it to be clearly understood, that he occupied the chair, as President of the Anti-Slavery Society, and quite unconnected with any electioneering move-

and quite unconnected with any electioneering move-ment now going on in the city.

Miss Remond then came forward and said, she would again bring before Irish men and women an appeal for their sympathies in favor of her clients, the colored population of the United States. The institution of Slavery is a time-honored compact.

'The bargain,' say the Americans, 'cannot be annul-cled our tathers' formed the constitution.' The institution of Shavery is a time-honored compact. The bargain, 'say the Americans, 'cannot be annulled, our fathers formed the constitution.' The Christian pulpit says the same. One may be a good citizen and a slave-driver, but it is the act of a traitor to utter a word egainst the idolized institution, the retention of men and women as chattels. There is no doubt that a dissolution of the Union must take place. No affinity exists between the Northern and Southern States. The institutions are based on different foundations. Much hatred is felt by the Southerns towards their Northern brethren, in fact, the breach is each hour becoming wider, it must end in separations. New York, Massachusetts and Vermont are exerting themselves in the cause of freedom. The citizens of New York have presented petitions to Congress to annul the Fagitive Slave Law. Though they may not succeed just now, they will not give it up—and right must finally triumph over might. Slavery degrades social and public morality. Honesty in politics is a novelty in America; everything is made to yield to the great object of holding the colored people in bondage. It was stated by a Southerner that they would have Cuba by fair means or foul, but have it they would; so much for American justice. Many horrors connected with the institution of slavery might be related, but we only skim the surface—no audience could sit and listen to the depths of wickedness involved in this degrading system. That slaves may be well clothed and fed, does not alter the matter one whit—the principle is the important point; that human beings should have no legal rights, but be liable to RELIGIOUS QUESTIONS.

We consider the right of free expression of religious conscience untouchable as we do the right of free expression of opinion in general; we therefore accord to the believer the same liberty to make known his convictions as we do the non-believer, as long as the rights of others are not violated thereby. But from this very principle of liberty of conscience we are decidedly opposed to all compulsion inflicted to dissenting persuasions, by laws unconstitutionally restricting the liberty of expression. It is public opinion in these countries—more unifear, is public opinion in the matter one whit—the principle is the important point; that human beings should have no legal rights, but he had heings should have no legal rights, but he had heings should have no legal rights, but he had heings should have no legal rights, but he had heings should have no legal rights, but he had heings should have no legal rights, but he had heings should have no legal rights, but he had heings should have no legal rights, but he had heings should have no legal rights, but he had heings should have no legal rights, but he had heings should have no legal rights, but he had heings should have no legal rights, but he had heings should have no legal rights, but he had heings should have no legal rights, but he had he

ty would exist between England and the New World Spirot for the wretched institution of slavery. Mr. (Applause).

Gerald Fitzgerald, Esq., Sub-Sheriff, proposed the second resolution, and, in forcible language, contrasted the position of the 'hereditary bondsmen' of all its citizens,—and that the whole Christian world will approve and sustain our Judges and Executive in going to the full extent of their power in maintaining inviolate the sovereignty of the State of Ohio.

Resolved 6. That a copy of these resolutions between the source of the suppression of the unnatural system, the horrors of which have been so vivilly brought before us this evening in her lecture, and that this meeting express their sympathy with Miss Remond in her mission for the suppression of the unnatural system, the horrors of which have been so vivilly brought before us this evening in her lecture, and that the whole Christian world will approve and sustain our Judges and Executive in going to the full extent of their power in maintaining inviolate the sovereignty of the State of Ohio.

Resolved 6. That a copy of these resolutions.

Resolved 6. That a copy of these resolutions and the whole Christian world will approve and sustain our Judges and Executive in going to the full extent of their power in maintaining inviolate the sovereignty of the State of Ohio.

Resolved 6. That a copy of these resolutions between the sovereignty of the State of Ohio.

Resolved 7. That a copy of these resolutions between the will approve and sustain our Judges and Executive in going to the full extent of their power in maintaining inviolate the sovereignty of the Christian world will approve and sustain our Judges and Executive in going to the full extent

LECTURE ON AMERICAN SLAVERY. Thursday evening last a highly respectable audience, numbering several of the Society of Friends, assembled in the Lecture-hall of the Mechanics' Inassembled in the Lecture-hall of the Mechanics' Institute, Clonmel, to hear the touching and eloquent appeal made by a native of that great Continent, Miss S. P. Remond, in behalf of the poor victics of American Slavery. Too frequently have the cries of their terrible bondage been wafted across the Atlantic; too oft and deeply have the inhabitants of this country been impressed with the lamentable results of the terrible, yet all-powerful 'Institution,' which holds enthralled the bodies—aye, and the very souls—of four millions of plantation slaves; too sensibly have the lovers of LIBERTY, living under the glorious Constitution of England;—too sensions and the conforce them, there exists an antagonism der the glorious Constitution of England;—too sensibly have they felt the privileges they enjoy not to lend a willing ear to the appeal of this gifted lady for sympathy with the cause she so nobly advocates. It was a highly interesting occasion, and one calculated to arouse the most latent feelings of sorrow for the indignity to which so vast a number of human ngs, without distinction of color, class, or counbeings, without distinction of color, class, or coun-try, forced into this horrid bondage, were consigned, and, as the lecturer proceeded to denounce the ty-rant oligarchy which so fearfully influenced Ameri-can Slave system, she commended in the highest terms of eulogy those Northern States that have so long been the advocates of Freedom, and have so arlong been the advocates of Freedom, and have so are dently supported the 'abolition' movement that is going forward in that Western land. She told of the difficulties that surrounded the advocate of the difficulties that surrounded the Smata or 2d. That upon the soil of Ohio the citizen is in-

long been the advocates of Freedom, and have so ardenily suppred the 'abolition' movement that is
going forward in that Western land. She told of
the difficulties that surrounded the advocate of the
poor 'Plantation slave,' whether in the Senato or
abroad, and evidenced the sad effect which had over
taken one of the must philanthropic members of
Congress, that over raised his voice as an abolition
ist.' In what feeling terms did she not depict the
dangers that beset the path of the wretched fightive
slavaroud with weathing the wished for hourse,
the Canadian shore, they found beneath the banner
of St. George, a refuge which the 'Stars and Stripes'
denied them. The lecture occupied an hour, and at
its conclusion, the noble missionary from the field
of American Slavery, was greeted with an applaase
general and sincere—indeed, in the course of her
address, the sympathy of her deeply attentive anditory found went in frequent bursts of approval.

The chairman of the meeting, Alderman Hackett,
in well chosen ferms, alluded to the noble appeal
to which they had all listened, and felt assured they
would sympathize with Miss Remond, in her Christtian and ennobling mission.

Mr. Bagwell, M.P., rose to propose the first reolution: he, though unprepared to speak, said that
having heard the spirit-stirring recital from the
lips of so gifted a lady, as the lecturer had proved
herself to be, he believed little could be added by
ever on one ndowed with the eloquence with which
unfortunately he was not, to render the appeal she
had made more foreible. The Hon. genileman referred to certain points which could not but strike
draw the 'sucur or staccu' that had been adopted
by us to prevent the increase of the slave trade. He
had just been reading that evening the Declaration
of Independence, and what a contrast, the Chanter
upon which they then based their liberties, and the
course now pursaed. To him it appeared must extranoilmany how a country which once evinced
by us to prevent the increase of the desiver durable o

lowing resolution : Resolved, That this meeting having heard the admirable lecture which has been so eloquently and forcibly delivered this evening by Miss Remond, express their concurrence with the sentiments and observations with which the lecturer has elucidated her subject; and this meeting do further desire to express their detestation of a system which would level a large portion of our fellow-creatures with beasts of burthen—debarring them of their privileges as rational beings and Christians, and depriving them not only of liberty, but of all those familiar and endearing ties which would tend to render their bondage more supportable, though not less to be condemned and deplored.

The Rev. J. Dill, in seconding this resolution.

their detestation of a system which would level a large portion of our fellow-creatures with beasts of burthern —debarring them of their privileges as rational being and Christians, and depriving them not only of liberty, but of all those familiar and endearing ties which would tend to render their boundage more supportable, though not less to be condemned and deplored.

The Rev. J. Dill, in seconding this resolution, said that the vilest and most abominable system of which he ever read or heard was that of American slavery. It was the most degrading and tyrannic ever practised; history recorded nothing comparable with it for cruelty, inhumanity, and barbarity. Records were in existence of Egyptian slavery, of slavery even in the Holy Land, of Spartan elavery, but that which existed in the States of America was more accursed, more degrading than ever disgraced a pagan people, than ever existed in the world (appliance). In America that system was becoming daily more despotic and unbearable, but its being so

After the lecture was concluded, the Vice President, Richard Dowoen Richard, Esq., moved a vote of thanks to Miss Remond, for her two eloquent and interesting addresses, containing so much valuable information. He hoped her earnestness would stirup fresh zeal and energy in the cause of freedom in Cork and elsewhere.

J. E. White, Esq., seconded the motion, and thanked Mr. Beamish for attending the meeting when matters of such interest to himself were going forward at present in the town.

The president put the vote of thanks from the chair; at the same time expressing his admiration with the second such cases.

The Rev. James Orr seconded the resolution, which was put from the chair, and passed.

We regret that one single individual in the gallery should have so far forgotten the respect due to the splendid theme which occupied the attention of the addience, and so injudiciously evinced a sympathy with the system of American degradation and slavery, as to loudly cry out 'No' when the resolution was put from the chair. Whoever he was, he must have felt the severe lesson which the Chairman's timely remarks administered.

Mr. Bagwell having been moved to the second

The president put the vote of thanks from the chair; at the same time expressing his admiration of the lectures delivered.

Mr. Bagwell having been moved to the second chair, a special vote of thanks was upon the motion of William Sibbald, Esq., V. P., seconded by J. Clibborn, Esq., passed to Ald. Hackett, and the audience separated.

VOICE OF THE PEOPLE.

ALLIANCE, O., April 28, 1859. EDITOR OF THE LEADER .- At a large and enthusi-

slavery, with the determination of the National Ex-ecutive to enforce them, there exists an antagonism so extreme and irreconcilable as to render collisions between the State and National authorities not mere-ly probable but inevitable, and whereas, as we are advised, such an emergency now exists or is in im-mediate prospect, and since it is the part of wisdom to be prepared to take position on the part of right, we, a portion of the citizens of Ohio, in public meet-ing assembled to give expression to our own views, we, a portion of the citizens of Ohio, in public meeting assembled to give expression to our own views, and to solicit an expression from our fellow citizens elsewhere, do hereby resolve:

1st. That protection and allegiance are reciprocal relations, and from the citizen who accepts and employs the privilege of the elective franchise, allegiance is first due to that authority franchise, allegiance is first due to that authority franchise.

assure there that we will remember them in our supplications to Him who will finally award all men according to their deeds.

Resolved 2. That in our judgment those brethren, in snatching a fellow-being from the grasp of menstealers, have obeyed the law of God and equal love, and have the Divine approval: and that the Christian world should sustain them and follow their example.

Whereas, Several members of churches in our con-ection, and one beloved member of this Conference,

nection, and one beloved member of this Conference, together with several other worthy citizens of Oberlin and Wellington, have been recently indicted, arrested, imprisoned and put upon their trial for the alleged crime of rescuing a fugitive slave from his claimants, we deem this a proper occusion to declare, 1. That in our judgment, so far as the testimony has yet transpired, it does not convict those brethren and follow-citizens of 'knowingly' violating the Fugitive Slave Law, inasmuch as the colored man was seized stealthily, after the manner of kidnappers, and the papers shown as authority were supposed to be legally defective.

2. That even if the case had been an open violation of the Fugitive Slave Law of 1793 and of 1850, it

of the Fugitive Slave Law of 1793 and of 1850, it would not have been a violation of the higher law of God, but rather a case of heroic Christian obedience thereto, and the more clearly so inasmuch as the rescue was made without violence.

3. That the voice of the Christian world does, and

ought to sustain those who, at the call of suffering humanity and of Divinely revealed duty, dare to

humanity and of Divinely revealed duty, dare to obey God rather than men.'

4. That we sympathize deeply with our brethren, suffering under the oppressive action of this Fugitive Slave Law, and deem it our privilege to 'remember them while in bonds as bound with them, commending them to the loving care of Him who, sighteen hundred years ago, "endured grief, suffering wrongfully."'

5. That we call the attention of all our Christian 5. That we call the attention of all our Christian brethren and fellow-citizens throughout the nation to the present case, as developing the utter, inevitable antagonism of Slavery to the dictates of humanity and to the demands of the law of equal, impartial love, and as developing also the natural oppressiveness of the Slave Power toward, not the bond only, but the free—developments which show that a system of Slavery like our own is not fit to be tolerated anywhere among the common offereine of certain the danywhere among the common offereine of certain the dany the common offereine of certain the common of the certain the common of the certain ated anywhere among the common offspring of our one Father, and, least of all, in a nation which claims to be not only civilized but Christian.

Scene in a United States Court.—The Cleveland Herald relates the following incident of the slave rescue trial in that place. Judge Spaulding was summing up for the defence :

'At one point in his argument, in which he re-plied to the assertion of government counsel that there was no danger of white men being captured as slaves, he pointed to a boy as white as any in the room, and with a burst of eloquence that thrilled the house, said that had but a few weeks since was manhouse, said that lad but a few weeks since was manumitted in this city, before Probate Judge Tilden, by his lawful master. The house was electrified, and some indiscreet persons calling out, 'let the boy stand up,' the lad did stand up, and probably not comprehending what was or what was not proper in a Court of Justice, maintained his elevated position some moments, although told by the Court immediately on his rising, to take his seat. The effect of making profert of a white slave in Court, was magical, and was a conclusive answer to the government counsel on that point.'

There was lots of 'political preaching' in Cleveland on the Sabbath, while the rescuers were incarcerated in jail for refusing to be tried by the packed jury that had convicted one of their number. packed jury that had convicted one of their number. About every pulpit in the city raised its voice against the outrage. Professor Peck, one of the prisoners, preached from the steps of the prison to an audience of over four thousand people. The public sympathy with the rescuers was general and decided throughout the city, and the immense throng listened with breathless attention as the eloquent divine brought the truth of God to bear against oppression, and enforced the duty of obeying God rather than man where their commands conflict. On the whole, it was a glorious day for freedom.

The (Philadelphia) Pennsylvanian is very indignant and very sorry that Daniel Webster was declared a free man by Commissioner Longworth, last week. It thinks that Philadelphia may yet regret that it suffered such fanaticism. The question is not one of humanity or of law, but of dry goods and other merchandise. It pathetically exclaims:

*We are not the solitary ones of whom Southern men can buy. That should never be forgotten. Nevertheless, we find many prominent in their connections with the South, fostering and aiding the Abolition press in propagating ideas fatal to our mutual interest, and to the existence of the Union. Therefore, let this painful error of a misled judgment be the occasion for our fellow-citizens to awake and look straight at the disastrous consequences which cer-tainly must follow, if we allow this fanasceism to grow stronger, and to separate the natural union of the mutual producers of commerce."

Oh, the City of Brotherly Love! Oh, the Hall of the Declaration of Independence! Oh, the Bell that proclaimed 'Liberty throughout the land to all the inhabitants thereof?' Oh, the Dry Goods! Oh, the Wet Goods! Oh, Webster of 1850! and, oh, Daniel Webster of 1859 !- N. Y. Tribune.

oh, Daniel Webster of 1859:—N. 1. Irronne.

Dismission of a Pastor for Refusing his Pulpir to a Staveholder.—A council held at Peru, March 24th and 25th, voted the dismission of Rev. Moses M. Longley from the pastorate of the Congrégational church in that place. The reasons for this action are sufficiently set forth in the resolutions adopted—that pastors have the entire control of their own pulpits on all religious occasions, and that therefore we regard brother Longley's exclusion of a slave-holder from his pulpit as an action which he was fully authorized to take, which under the circumstances we endorse, claiming the right of equal free-dom for every Congregational pastor, and that we regret that there should have been any difference of opinion on this point among his people,' and that the council express their regrets that a minority, at first small, have been so determined and persistent in their efforts to secure the removal of their pastor, thus marring his happiness and hindering his usefulness, and at length rendering his dismissal necessary.—Mr. Longley is a true man, of strong anti-slavery convictions, and a wide circle of friends will regret his dismission while they will honor his course in closing his pulpit against a buyer and seller of human flesh and souls.—Northumpton Gaz-

THE LIBERATOR

t we think it of and defant asce in begin-us sense tyr-t of man, we insumes the kies the work, and tiom of death, and tiom of death, and the life. The lift-ly, appalling

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The Liberator. NO UNION WITH SLAVEHOLDERS.

BOSTON, MAY 20, 1859.

NEW ENGLAND ANTI-SLAVERY CON-VENTION.

The Annual New England Anti-Slavery Con-VENTION will be held in the city of Boston, on WED-NESDAY and THURSDAY, May 25th and 26th; which we earnestly hope will be attended, from every part of New England, by the old and long-tried friends of the Anti-Slavery Cause, and by those who, younger and fresher in the good work, are emphatically to be relied upon for continuing and upholding it to its sure and perfect triumph.

The Convention will assemble at 10 o'clock of Wednesday, the 25th, at MERCANTILE HALL, in Summer street, at which place all the meetings of the Convention will be held, excepting that on Wednesday evening, when the Convention will assemble at the Music HALL, Summer street.

Friends of the Anti-Slavery movement, whatever the place of their residence, are invited to attend, and will be cordially welcomed.

Among the speakers at the Convention, the following are expected : WM. LLOYD GARRISON, WEN-DELL PHILLIPS, THOMAS W. HIGGINSON, CHARLES C. BURLEIGH, CHARLES L. REMOND, PARKER PILLSBURY. EDNUND QUINCY, E. H. HEYWOOD, J. MILLER MCKIM, WM. WELLS BROWN, ANDREW T. Foss, STEPHEN S FOSTER, HENRY C. WRIGHT, and others.

In behalf of the Board of Managers of the Massa chusetts Anti-Slavery Society,

FRANCIS JACKSON, President. ROBERT F. WALLCUT, Rec. Sec.

ANNUAL MEETING

American Anti-Slavery Society.

PHONOGRAPHIC REPORT BY JAMES M. W. TERRINT

The Twenty-sixth Anniversary of the American Anti-Slavery Society commenced at the Assembly Rooms, Broadway, on the morning of Tuesday, May 10. A large company of the friends of the slave was present, gathered together from various sections of the country, including very many from New England, and from Pennsylvania and other States.

The meeting was called to order at half-past 10 o'clock by WM. LLOYD GARRISON, President of the Society, who read the fifth and part of the fifteenth chapter of Exodus.

Rev. A. D. Mayo, of Albany, then offered an im pressive prayer to the God of the oppressed. FRANCIS JACKSON, of Boston, then read the Treas-

urer's Report, as follows:

Annual Account of the American Anti-Slavery Society, from May 1, 1858, to May 1, 1859. DR.

\$13,885 45 By Standard and Office Expenses........7,511 62

\$13,885 45

E. E. New York, May 1st, 1859.

FRANCIS JACKSON, Treasurer. I have examined the several items of which the above account is composed, and find the same to be correct, with the proper vouchers and transfer of bal-ances from the previous year. J. S. GIBBONS.

The report was laid on the table, for consideration at a subsequent meeting.

The PRESIDENT then said-Whatever the upholder and spologists of slavery in our land may say, the heart of universal humanity always responds principles and sentiments of liberty, and always rises in rebellion against any proposition for enslavement.

Outside of the United States, take the judgment of the world in regard to our slave system, and it will fall like a thunderbolt upon it. Europe, whatever may be the depotism which there prevails, is unwilling to have a chattel slave on its soil : and, consequently, Europe is competent to sit in judgment upon America, and to sent over its testimony against our gigantic and unparalleled iniquity. I never yet buew an American who did not claim the right to speak his mind in regard to Russian, Austrian, and Neapolitan despotism, and in regard to tyranny in all f the world out of our it is perfectly legitimate for any man, or body of men, in Europe, to speak their minds as freely in opposition to the sin of American slavery, and against the perpetuating of the worst despotism to be found in the

I wish, before the speaking commences, to read two or three very short addresses which have come to us recently from the old world; and it is due to those who have sent these addresses over to this country that they should be read at this Anniversary. The first is a very brief, but excellent, address from the inhabitants of Warrington, England, and its neighborhood, to the inhabitants of the United States.

Mr. Garrison then read the letter, which we have already published. At its conclusion, he said : The next is an address, not from the 'infidels' of Belgium, but from the Protestants of Belgium, unless they are infidels for espousing the cause of the poor and needy, and those who have few to help them. This address also, we have already published. I have but one other foreign testimony to give

said Mr. G., in addition to those I have already read It comes from a high source-namely, from the grea leader of the friends of Italian liberty. It is dated London, March 21, 1861,' and oh! how wide a contrast is presented by this letter of Mazzini to the blameworthy and reprehensible conduct of Kossuth, during his visit to this country, in reference to sla-

The letter of Mazzini was then read, after which Mr. Garrison presented the following series of reso-

Resolved, That if transforming rational and immortal beings into merchandise and perishable property be not a sin of the first magnitude, and a crime of the deepest dye, then crime and sin nowhere exist on earth, and there are none to be called to repentance. Resolved. That, conceding to Southern slavehold-

ers the right to hold slaves on Southern soil; and affirming that they may, and in many cases do, exercise this right in accordance with justice, humanity, and the spirit of Christianity, is tantamount to a vindication of slavery universally; and, therefore, in advocating the re-establishment of the slave system whereever it has been abolished at the North, the South acts with strict logical consistency, and cannot be met or answered, except by those who maintain the inherent sinfulness of slaveholding, under all circum-

Resolved, That they who have no moral objection to the existence of slavery at the South, can have none to its existence at the North; and all such, by their constant defence of the slaveholder from the imputation of criminality, are, as far as in them lies, prepar ing the way for the introduction of slavery into every

free State.

Resolved, That between the recognition of the slave as a man, endowed by his Creator with an inalienable right to liberty, and therefore entitled to immediate d unconditional emancipation, and the denial o his common human nature, and his association with cattle, swine and other property, there is no half-way

Resolved, That the enormities of slavery are so all human rights, its sacrifice of all parental and same difficulty exists. We have just had formed in filial ties, its contempt for all the laws of God, its Massachusetts a 'Church Anti-Slavery Association.' disregard of all the commands of the Gospel—that to disregard of all the commands of the Gospel—that to resist its immediate and total abolition is the most comprehensive method of extending and perpetuating the kingdom of Satan, and opening the flood-gates it was formed, because, as they said, there was no

land have nothing to retract or modify in regard to could arouse in the Churches of New England and their charges against the holders of slaves or their New York, and there gathered in the city of Worcesabettors-against the American Church, and the ter some fifty ministers and members of the various cannot be refuted, and which still remain unchanged. that if there be any best to it, that is the best of

it; and that we cleanse ourselves from all blood-guilt- ciety, and all the great popular eccles

the part of the South, in one breath to charge us of so innocent an institution, that even slavehold in the next to remind us of the pro-slavery constitu- isting in the land-also affirms the same doctrine fulfilling them to the letter-requiring us to allow Churches and the Churches of Great Britain show Congress-to guarantee the suppression of every Christian character. slave insurrection, even by the strong arm of the Na- Mr. Chairman, I am afraid that it is partly ou tional Government, if need be-to-consent to the ad- fault that such a mistake exists. II am afraid it is partly mission into the Union of as many slave States as the fault of our association, in according so much can be created, and however created-and to aid in anti-slavery fidelity and character to these spurious the extension of slavery by the acquisition of new institutions and associations of our country, that this territory, obtained whether by purchase, bribery, per- terrible mistake has been made all over the civilized fidy, invasion or conquest.

perative duty of the people of the North, without mistake. I do not care anything about the Ameridelay, to withdraw themselves from their present al- can Tract Society; Dr. Cheever can take care of that. liance with the Southern traffickers in human flesh- I do not care anything about the American Bible So to proclaim the unnatural and guilty compact be- ciety; The New York Independent is watching that tween the free States and the slave States at an end- I care very little about the General Assembly of the and to take such measures for the formation of a Presbyterian Church, Old School or New School Northern Union as shall be in accordance with the almost the whole of New England Orthodoxy conprinciples of justice, humanity, and impartial liberty. demns them. But my difficulty is, to so shape and s SPEECH OF PARKER PILLSBURY.

The President then introduced PARKER PILLS-BURY, of New Hampshire, who delivered the following very impressive address :-

MR. PRESIDENT: It is one of the most disagreable duties of an Abolitionist to have to address a public assembly at its opening session, on his own account: but when he has to stand as a substitute for another, and that other a very desirable advocate, it becomes still more embarrassing and unpleasant. [Rev. A. M. MILLIGAN, of Pennsylvania, was expected to make the opening address, but had not arrived at this time.

I should like to preface the few remarks I have to side of the oppressor, heart and hand. offer with two additional resolutions:

Resolved. That while we rejoice in all the indications of an advancing state of public opinion against er, but it is absolutely necessary that we make slavslavery, we would still be mindful that our greatest ery so hateful and so horrible, that the instincts of danger is not from actual slaveholders, and the open, universal humanity will condemn it, and never dream bold, and blasphemous defenders and extenders of the that it is possible that a man can be a slaveholder, and institution in State or Church, in politics or pulpits, yet be a Christian. We have scenes of a fearful charbut rather from those who make specious and strong acter, of late, in Washington and elsewhere; and I anti-slavery pretensions and professions, like the Republican party, the Boston American Tract Society, iel E. Sickles could be a Christian, or his murdered the recently formed New England and New York victim much of a saint, or his wife, still living, any Church Anti-Slavery Society, the New York Inde- better than Mary Magdalene, after her conversion pendent, with its array of clerical editors and contrib- But what is all that is terrible connected with those utors, that are still in governmental or ecclesiastical individually, compared with slavery? If every black union and fellowship with slavery and slaveholders.

Resolved, That while these organizations are thus, have been invaded, could avenge his wrong in the through their pretensions and professions, able to absorb the awakened public sympathy, control the of blood, would not the whole South present to our public charity, paralyze the public conscience, and view! (Applause.) And yet, we are to believe that pervert even well-intended action into channels that the institution which multiplies that Washington flow only with compromise, corruption and crime, it tragedy ten thousand times ten thousand fold is not becomes our duty faithfully to rebuke them, and to warn the people against them, as the enemies of that guilt, and yet be Christians only radical and genuine gospel through which, under God, deliverance can come to the enslaved.

very in the Church and in the Government? There will yet clasp in Christian brotherhood the right hancertainly is great need of new definitions in our coun- of the murderous slaveholder of the South? try. The reading of that Belgian protest is very significant in exhibiting the necessity of such definitions. Here is an address, earnest, sincere, honest, well-meant, in every respect; but it is a very badly directed address. There is a strange and very unfortunate misnomer about it. It is directed to those Churches and Christians in the United States who uphold slavery!' (Laughter.) Mr. Chairman, it is time this Society, or some other gat hering, should instruct the Christians in Belgium, if they have them there, and in all other parts of the world, on that particular subject. They have no conception of what slavery is. If they understood what it is in our country, and what it is to sustain and uphold it, not to say extend it, they would never address any memorial in that way. We have other evils in our country besides slavery-small in comparison, but still evils. We have horse-stealing, we have robbery of henroosts, we have adultery and adulterers, and we have all the details of crime and sin forbidden or condemned in the Ten Commandments and the Sermon on the Mount : but how would a petition or remonstrance look, coming from Great Britain or from the Continent, addressed 'to those Christians and Christian Churches of the United States that unhold horse-stealing ' ?- ' to those Christians and Christian Churches in the United States that uphold adultery and fornication '?- to those Christians and Christian Churches And then Dr. Cheever, and Ward Beecher, and the ple of those countries understood slavery to be as bad Slavery must acknowledge them as real, religious, as the robbing of hen-roosts, they would not charge Christian anti-slavery preachers and men! I compre our Christians and Christian Churches with it. They hend not such logic. would conceive it in bad taste to do so, and would not I fear, Mr. President, that 'judgment must beg do it, for that reason, if no other. Here we have sla- at the house of God' in this matter, and that it is we very. We talk about it as 'the sum of all villanies,' ourselves who have yet to repent. When we shall but 'villany' has come to be so moderate a term in have made slavery the atrocity that it is, and shall our country, that 'the sum of all villanies' is not have denied to slaveholders and their abettors all much to be ashamed of. We have slavery-an un- right and claim to be considered other than thieves, utterable, indescribable abomination. Language breaks adulterers and robbers, and when we shall have claspdown when we attempt to describe it. Every other ed our Church Anti-Slavery Society and Basto sin in the land pales into innocence when you speak of American Tract Society with them, as they choose to Now, I think we must have new definitions of Chris-

tian and Christianity, of the Church and of Minister

of the Gospel, and all those technical religious terms.

make it understood that slavery is a thing so utterly

horrible and atrocious in its character and in its qual-

hole vocabulary be changed, or else let us

But, then, we must not wonder that the Belgian Church organization bearing a testimony against sla-Resolved, That the friends of the enslaved in this very. They summoned all the spirit and energy they

clergy of the country generally—against the political evangelical denominations in the six New England parties and their leaders—against the American Constitution and Union; based as those charges are, and be any preference in our religious anti-slavery profeshave been, upon a broad foundation of facts which sions and pretensions, it should be allowed to that body; Resolved, That we cordially accept the taunting And yet, what do we find? They could not agree in admonition of Southern slaveholders, 'Mind your denouncing slavery as a sin of any such magnitude as own business,' as it is our business to see that we nei- to involve slaveholders universally, and went so far as ther oppress nor connive at oppression; that we re- absolutely to affirm it as their belief that slaveholders duce to practice the 'self-evident truths' of the Dec- might be Christians! Now, then, if not only New laration of Independence; that we 'hide the outcast, and Old School General Assemblies, and American and bewray not him that wandereth; ' that we make Board of Commissioners for Foreign Missions, and the our soil free to every fugitive slave who stands upon American Tract Society, and the American Bible Sotions and associations of our country, if not only these Resolved, That it is the wildest incoherency, on avow the doctrine, that slavery is so mild, so gentle, the North with meddling with that which does not be Christians, but if, in addition to that, the very concern us, and for which we are not responsible, and Church Anti-Slavery Society itself-the only one extional guarantees we have given her, and insist on our then what wonder is it, I say, that the Belgian the slave-hunter to seize his victims in any part of our Northern domains—to recognize slave property as 'sum of all villanies' is, after all, so light an of-valid as any other property in all the Territories of fence, that the very sacramental host of God's elect the Union-to perpetuate a slave representation in may practise it, without any impeachment of their

world; and I came to this meeting with the hope that Resolved, That it is the rightful business and im- we should be able to do something to correct that qualify the anti-slavery enterprise, that Christians (if they have that commodity in Great Britain and the Old World) may not make the mistake which those of Belgium appear to have made. I do not think it is for us to be particular about unmasking the American Tract Society, nor any of those large popular associations to which I have referred, but there is a necessity that we discriminate between true and false-betwixt that which is real, and that which is only apparent-betwixt that which is a specious sham, and that which is a stern and almighty reality; and we never shall do it until we take the institutions and associations mentioned in those resolutions which I read to the meeting, and class them where they belong-on the

It does not follow that we must consequently brand every man in those institutions as at heart a slaveholdsuppose no one would ever think it possible that Dan Sickles in the South, whose bed and marriage rights

Mr. Chairman, I for one have got tired of these mistakes. I fear I have had something to do with There seems no need to argue or defend propositions the authorship of them. I, too, have expressed my robation of the position and preaching of men like tainly can be no need of any argument as to the char- Dr. Cheever and Henry Ward Beecher; but yet, the acter and quality of the pro-slavery political parties vilest slave-breeder and slave-driver in all the land is and churches of the country. If there were need of not vile enough to induce those men to withdraw it, Dr. Cheever is far more able than I am to do that Christian fellowship and communion from him. Mr work, and quite as ready and willing. But the ques- President, what shall we think of it? Do you wish tion is, who shall reprove Dr. Cheever? The ques- me, or does this Society wish me, to extend the right tion is, who shal, examine, illustrate and report upon hand of anti-slavery fellowship to men who, however the character and quality of what we call Anti-Sla- bold and faithful their denunciations against slavery,

Now, I think one thing further ought to be The men for whom apology would oftenest be madethose good Christian men referred to in the Belgian protest, and by the Church Anti-Slavery Association recently formed in Worcester-the men in whose behalf exceptions are made-I have no doubt are the most guilty men of all: for the institution would crumble to pieces by its own rottenness, if it were only cemented by such depravities as the hearts and hands of 'Simon Legrees,'-would it not? It is your 'Shelbys' and 'St. Clares' who perpetuate the slave system; those men to whom Dr. Cheever gives the right hand of Christian fellowship. What can a 'Simon Legree' do to perpetuate slavery? What can the miserable slave-breeder, who boasts that his beautiful females are soon to become mothers, himself the father of their children, do for the system? What can those men do who offer a reward of \$25 for the best specimen of an imported MALE African, as was done, not long since, by an agricultural Society in on of the counties of Georgia? Can anything be more clear, Mr. President, than that such men rain down odium on the institution? Why, the very electricity of their damning depravity would dash it in pieces were it not for the lightning rods reared in its defend by your 'Shelbys' and 'St. Clares.' (Loud applause.) in the United States that rob hen-roosts, or establish New York Independent must extend to them the right and institute the robbing of hen-roosts'? If the peo-

ception class themselves, we shall at least have washe of its character in every country of the civilized world, that it is really supposed and believed that Christians may honestly uphold and extend the institution. class themselves, we shall at least have washed our hands from all participation in that guilt. And that that it is really supposed and believed that Christians is of more consequence than any other work we can ever do. 'He that is not for us is against us.' was the doctrine on Judea's plains eighteen hundred years ago. I do not believe that philosophy will ever change Where is Henry Ward Beecher to-day? Where will come to our platform, and give his testimony in behalf of the anti-slavery movement, we see him not. But ity, that no one can even presume it possible that when that corrupt, conservative, and absolutely criminal Tract Society invites him to its platform, he makes

haste to comply. To-morrow you must go there to upon deck, saw that the schooner was headed th Mr. Chairman, I must bring my remarks to a speedy him what he had been about. Said he, 'Didn't I tell close, for my own sake as well as for yours, and for you to steer for the north star? and here you have

again, I think, we have labored under a great mistake. party; it has absolutely passed the north star toward. That the party comprises multitudes whose hearts are which it pointed in its beginning, and fancies that right in the sight of God, I have no idoubt; but the while sailing directly back to slaveholders, slavery, resolution affirms the truth in regard to them, that their sympathies, their purposes, their consciences, the voyage successfully and prosperously. (Applause. their sympathies, their purposes, their consciences, their acts, are all perverted, in consequence of the false and corrupt leadership of that party. When through any lack on our part, to be thus deceived? Stephen Arnold Douglas made his first speech appa. Who will undeceive the partially the Republican press and party of the North gave rescue them from such perversion of well-intended him; and though, only few months before, they had action, as is all action in the Republican party? absolutely corrupted the English language with their new terms of execration in regard to him and his posi-strength I have. I will simply say this, in closing, the very next meeting I addressed, I said that Stedate of the Republican party. Of course, they hissed me furiously; but then, I was so used to that, I mistook it for their natural language. (Laughter and applause.) However, I said then, 'Perhaps that is too on foot. (Loud applause.) strong; but if not Douglas, it will be a strictly Douglas man.' Here, I think, I was a little wrong. I do not like to make confessions, but I have to sometimes ; for it has come to pass already that they have dropped nearly all non-slaveholding candidates, and the question with the party now is, which of a clique of slaveholders they shall select as their standard-bearer in the next Presidential campaign. Last Friday morning, the New York Tribune said editorially, and fortified it with any amount of circumlocution and amplification, that to-day there is no issue whatever between the Democratic and Republican parties involving the cratic party has not avowed an opinion. You may read it, any of you, in last Friday's Tribune. I know no other authority better than the New York Tribune, and I suppose that statement is true. Well, there was a whole column of comments in The Tribune on a letter of Mr. Bates, of Missouri. The Massachusetts Republican papers have published the letter of Mr. Bates, or extracts from it, and they affirm-at least, one of them has affirmed-that if Mr. Bates is brought forward by Missouri in the next Republican Convention, with the promise that the State of Missouri will set aside. That is what the Republican press generally has said, so far as it has spoken, of Mr. Bates, and The Tribune has said even worse, but I have not time to read it. But I will read what Mr. Bates said:

and often declared in speech and in print, that it is a pestilent question [that is what the Republican party generally begin to think], the agitation of which has never done good to any party, section or class, and never can do good, unless it be accounted good to stir up the angry passions of men, and exasperate the in-creasing jealousy of sections, and by those bad means sist some unfit men into office, and keep some fit men at. It is a sensitive question, into whose dangerous ortex it is quite possible for good men to be drawn nawares. But when I see a man, at the South or

That is Mr. Bates, and here is a whole column of the Tribune, editorial, in apology for that man! Well, the other day I saw, among other nam mentioned as possible candidates for the Republican party, the name of Mr. Botts, of Virginia. He, too,

has written a letter, and here is what he has said : 'My position on the question of slavery is this, and, known to all. Muzzles were made for dogs, and not for men, and no press and no party can put a muzzle on my mouth, so long as I value my freedom. I make bold, then, to proclaim that I am no slavery propa-

He is, like Mr. Fremont, no 'slavery propagandist.' There is capital enough, you see, to set a man up as a the Republican party. But hear him a word further:

I will resort to all proper remedies to protect and defend slavery where it exists. [Just like Mr. Seward there.] But I will neither assist in nor encourage any attement to force it upon a reluctant people any where, and still less will I justify the use of the military power of the country to establish it in any of the territories."

ment. But there is one further remark, which I am afraid the parties who have mentioned his name did slavery, we are continually witnessing cheering signs

'If it finds its way there by legislative means, it is ry approaching as rapidly as I see disappearing the

Mr. Chairman, I read these passages merely from the Tribune itself, that there is no issue between the Democratic and Republican parties at the present time involving the question of slavery; that not Stephen A. Douglas, as I said, but some slaveholderwhose property is in slaves, and the property of whose children is in slaves, will be selected as the next

State sometimes finds occasion to deal when it is nor against color is disappearing, the way is prepa beating about in rough weather some time, and feeling liberty that was permeating the atmosphe for a time, until by and by it occurred to him that he ment in which they are engaged as impertin might as well smoke his pipe, and so he went to work come here and attend to their own business? up, the sail began to flap, he became a little confused, star and my staff to get that man free; they would the vessel had wheeled right about, and was making would have him thirty miles out of the city in less straight for Point Comfort, from whence they had than no time.' (Applause.)

that of the audience. But one word in regard to the been running with it right astern.' 'Oh, yes, 'said political aspect of the present movement. The resolution refers to the Republican party; and there, hour ago,' (Laughter.) Soit is with the Republican again, I think, we have labored under the resolution refers to the Republican party; and there, hour ago,' (Laughter.) Soit is with the Republican

rently evidencing his defection from the Democratic of Great Britain? Who will undeceive the partially party, I was much struck with the attentive car that enlightened and partially repentant Democrate, and

tion, that single speech seemed to be as effective as that if we shall, at this Anniversary, succeed in drawthe prayer of the thief on the cross, and they made haste to exclaim to Stephen Arnold Douglas, 'To-day shalt thou be with us in our political paradise.' At made hereafter, in Great Britain, and made hereafter, in Great Britain, and made hereafter, in Great Britain, and made hereafter. phen A. Douglas would be the next Presidential candi-and everywhere occurring. I fancy we shall have held the most important and most profitable Anti-Slavery anniversary ever held since our enterprise was first se

A gentleman rose among the audience, and tool exception to Mr. Pillsbury's remark, that Dr. Cheever would fellowship the vilest slaveholder in the South. He said he had himself left the Church with which he had been connected for twenty years, to identify himself with Dr. Cheever, when he was assailed by enemies without and foes within, because he had said that 'slaveholders were guilty of murder, and, had they lived under the Jewish dispensation, would, every one of them, have been hung.' He said there was not a word of truth in Mr. Pillshury's statement, and that, if he had known the sentiments of Dr. Cheever, question of slavery, except it be the re-opening of the African slave trade, and on that question the Demoslaveholders. (Applause.)

> SPEECH OF REV. DR. FURNESS. Rev. WM. H. FURNESS, of Philadelphia, was then

introduced to the audience, and received with hearty applause. He said: MR. PRESIDENT-I am always happy and proud to

be invited to stand upon this platform, where the best cause of this age, or of any age, has been so long and so faithfully served. It is a great privilege in many respects, but especially because it is impossible to plead for our enslaved brother without doing ourselves insupport him in the canvass, his claims cannot well be finitely more good than we do to the cause. Accordingly, I came here, not to speak, but to listen; not to give, but to receive. And I do not say this out of modesty. I believe that I express the experience of every man who has had any experience, whether it As to the negro question—I have always thought be large or small, in the Anti-Slavery cause, when I say, that the best he can do for it is as nothing in comparison with the good that it does to him. It enlightens the understanding, it warms the heart, and it gives us some taste of the quality of the highest ideas that we know. This, then, is our first and chief answer to the ceaseless cry which is urged against all who take any interest in Anti-Slavery-the charge of incessant and useless agitation. We are told over and the North, of mature age, and some experience, persist in urging the question, after the sorrowful experience of the last few years, I can attribute his conduct to no higher motive than personal ambition and sectional absolute possession of the political power of the over again - What is the use of talking? Slavery is absolute possession of the political power of the country, and where is the use of this endless talking?' It is enough if we liberate ourselves. If we do not liberate the Southern slave, our African brother, we are emancipating ourselves. Mr. Webster, in some speech or letter of his, I forget which, in denouncing the Abolitionists as fanatics, quotes from distinguished friend, whom he does not name, who writes to him from England, describing the Abolition ists after the same manner-as 'firebrands,' as 'men who throw the world into confusion, and then, when reproached with the consequences, all they have to not translate the phrase-Liberavi animam meam-I have freed my own soul.' And I say, that when the condition of the world and society around me is such candidate for the Presidency of the United States by that it forbids me individual freedom, I am disposed, as God shall give me strength, to sacrifice every thing to be free. (Loud applause.) The best fruit of the antislavery agitation is to be found among anti-slavery people; in the acts of heroism which it has called forth in the poor African, of whom it is common to say that he is incompetent to take care of himself. therefore he ought to be a slave. It is from th Good Fremont doctrine; good Republican senti- race that the heroes of the present age spring. But, apart from this reflective influence of anti-

of advancement. I wish I saw the abolition of slave 'If it finds its way there by legislative means, it is all well; but never by force, through any instrumentality of mine. [That is what the Tribune says: if they want slavery in Kaneas, let them have it.] I am myself a slaveholder, and all the property my children have in the world is slave property, inherited from their mother; and he who undertakes to connect my name, or my opinion, with Abolitionists, is either a knave or a fool, and not unfrequently both. And this is the only answer I have to make to them.'

Ty approaching as rapidly as I see disappearing the prejudice of color. I came this morning down one of the avenues, and met a car which had a conspicuous sign.— Colored people allowed to ride in this car'! Of course, the inference was, that they were not allowed to ride in other cars; still, it was a cheering sign, that men, anxious to make money, ventured to make so bold and public an advertisement as that. prejudice of color. I came this morning down one of A little while ago, I had the pleasure of meeting the show the probability, inasmuch as we have it now grand-daughter of a colored man whose memory is universally cherished in the city where I live-an accomplished young lady, eminently qualified as a teacher, and employed for some time in the public schools of Massachusetts. She has recently been chosen to an eminent position there. We were speaking of prejudice of color among children, and she remark standard-bearer of the Republican party.

ed that she had had small opportunity of observing that, inasmuch as in the school in which she had been made in regard to the Church, in regard to Dr. teaching, there was not a single colored child. I think, Cheever, and those other institutions and individuals for the conservative, old-fogy town of Salem, that is whose names I mentioned, we have also made in regard very considerable advance. I do not see any greater to politics, and that we are absolutely strengthening advance to be made in that direction. Not long since, the hands of our enemies, and at our own expense, I went to a colored Institute, in the city of Philadel when we make it; until it has come to this now, that phia, where a very faithful and thorough examina the Republican party turns round, and reproaches the tion of the pupils was going on. I heard a class of Anti-Slavery Society for its non-efficiency in the anti- boys and girls, of different hues, (as Samuel Ward slavery cause. They have exceeded, transcended, out. says, 'from jet black to the acft dissolving views' !)done us, so they say. They have accomplished all I heard them recite; they were very thoroughly exthat we ever proposed to accomplish, and have done a amined in Latin, and the examination would have great deal more that we did not dream of doing, done credit to any classical school in our country. When I hear Republicans talk in that way of the I felt convinced, as I listened to those children, the Anti-Slavery Society, especially of the American So- not only was the prejudice against complexion to dis-Committee, its editors, its appear, but that it was in the power of these children organs, and other appliances, I am reminded of the to make this complexion distinguished, to associate anecdote of an old slave in Virginia, who constituted it with all that is intellectual and noble; because the mate and all hands of a craft that plied up and believe that, in our very nature, our intellectual symdown one of the rivers or bays of that State, with its pathies are infinitely stronger than any of our animal cargo of onions and other vegetables, in which that antipathies. I think that wherever the prejudice wholly confined to the breeding of slaves. The captain was the owner of the craft. The slave's name signs in Philadelphia recently, during the progress of was Mopus; but the latter syllable was generally drop- the last Fugitive Slave Law case. The pavemen ped, and then it was 'Mope'—and a pretty expressive around the court-house was crowded, and we could name, too. One night, the captain, having been almost feel in the air that it was the rising spirit of quite tired out, as the night was clear, and the north plause.) The city police were employed to keep the star very conspicuous in the heavens, thought he pavement clear, and to one of them I said, 'Do you would trust old Mopus with the helm, and turn in know that every man who is on the pavement here is and go to sleep So he called Mopus to him to give more assuredly about his business than if he wer him his directions, and told him to steer directly for elsewhere engaged; and if the men and women of the north star, and then went below and turned in. the city were aware of the importance of the princi-Well, old Mopus kept the schooner straight very well ples here involved, they would leave every employto light it. While he was doing this, a breeze sprung answer he gave me was—'I would willingly forfeit my and before he had fully recovered his self-possession, not dare to trust him in the hands of the police; we started. By and by the captain woke up, and on going All these things reveal to us the fact, that the grand

principle or truth which is at the centre of the Ang. rinciple of trust Slavery movement is vital; that it is, in its nature, on Slavery movement, and that it will grow, not only with out human will, but against human will, and the out human will, out the prove itself to be sacred and divine. Just look bay and see how it has sprung up in the land. Fifty, sig. ty, seventy years ago, there was not one word polished in concentration when the voice was raised, instantly the State of Georgia co. ed a reward of five thousand dollars for the head of ed a reward of his and on the head of our friend Mr. Garrison, who had dared to say the slavery was a sin before God. States, individu parties, all rose up against this dec aration, and trie parties, all rose up again, to put it down, I know it to crush it, to silence it, to put it down, I know it to crush it, to science it, to put it down. I know it was so, for I can speak from my humble person it, perience. I tried in all sorts of ways to crade the coming obligation to speak out, and respond to the mobile voice of Freedom and of Hope; but the Trut was altogether too strong for me; it would not he put down; it would not be put off. I hoped the put down; it would be relieved force when I had spoken once, I might be relieved force when I must speak the speak that the after. It is in vain for any man to tell me that the is not mighty; I know better; I have had experien of it in my own soul. (Applause.) Not only ha in power been illustrated in the case of individual, h how imposingly in the case of organizations, and parties, and of public men! Ecclesiastical oppiparties, and by parties, and b up; great men in the land have set themselve up; great men in the blasted their ambition, and an them, broken-hearted, to the grave; and it is to engaged in its last great political work of brain up the Democratic party, when there will be clear field, unless, as our friend Mr. Pillsbury fra. the Republican party should take the place of the

All these things show that the sentiment which is the soul of this movement is of God; that it planted by Him, the Tree of Life, in the central this garden of His creation, whose leaves are for the healing of the nations, and whose fruit gives such nance to gods and men. (Loud applause.)

WENDELL PHILL Ps then took the platform, mil loud cheering. He said he desired to add two resistant tions to the series that had already been read, with

Resolved, That, in our opinion, the anti-daren sentiment is arousing to a keener life every day, every day growing more imperative and clear-sighted; and while the politician pretends to bow to it, in realiz seeking only to use it for his own purpose, and the Church is groping her way from indiff. tility into seeming life, our duty is to watch but politician and priest, see that no testimony be low. ed, no duty evaded, no opportunity lost, that this anti-slavery purpose be not diverted one hour from demanding the immediate dissolution of the Assocan Union, as the only means of securing the inne

diate emancipation of the slave.

Resolved, That, however we may be ferbibles is encourage the slaves to rise, some of us by price ple, and all here by the American Society's Constitu tion, and however we may differ as to whether insurrection be expedient or inexpedient, we are agreed in our sympathy with the wronged in such see, and have no sympathy with any attempt of the slore. holder to continue, by bloodshed, the wrong he berns in bloodshed; and we do solemnly entrest and adjust the free to avoid the damning guilt of siding the ciety, in branding the man, the party, the church, that is thus guilty, as anti-Republican, anti-Chis tian and inhuman. Mr. Phillips then proceeded to address the safe

ence, speaking in a strain of even more than his womin eloquence and power. We regret that his inpe ative prohibition prevents our publishing his speed The Society adjourned, to meet at half-rust o'clock, P. M., for the transaction of business.

TUESDAY APTERNOON .- A business meeting of the Society was held at the Committee-room adjoing the City Assembly Rooms, at 3 1-2 o'clock, the Prident of the Society being in the chair. The published Report of the Executive Committa

for the years ending May, 1857, and May, 1858, us presented, and distributed among the members of the AARON M. POWELL, of Ghent, and SANUEL MAY,

Jn., of Boston, were appointed Secretaries pro ten d the annual meeting. OLIVER JOHNSON brought before the meeting the

subject of the Society's organ, the Standard, and the question as to the best way of extending its circulain.

On this subject, the following persons spoke: 01778 JOHNSON, SUSAN B. ANTHONY, ANDREW T. Pos. PARKER PILLSBURY, J. MILLER MC. POWELL, SAMUEL MAY, Jr., WM. LLOYD GARRISON REV. GEORGE TRASK, THEODORE TILTON. The CKE sion was of great interest, the testimonies to the put value of the Standard were unanimous, and reins methods of increasing its circulation were suggest

and considered. The Chair, according to vote of the Society, with nated Committees on Business, on Nomination of Offcers, and on Finance, as follows :

Committee on Business-Wendell Phillips, Lacria Mott, J. Miller McKim, Francis Jackson, Charles C. Burleigh, Parker Pillsbury, Aaron M. Powell, Chale Lenox Remond, Oliver Johnson, Antoinette Bown Blackwell.

Committee to Nominate Officers-Edmund Quint, Edward M. Davis, Joseph Post, Robert Parvis, keeph Carpenter, Lydia Mott, Pliny Sexton, Andrew L.

Foss, Clark Greenman, Adeline H. Howland. Committee on Finance-Rowland Johnson, No. York; Susan B. Anthony, Rochester; Lydia Mot. Albany; Aaron M. Powell, Ghent; Joseph A. Hos-

land, Worcester. Mr. Garrison spoke of the work most reeding not to be done by the Society-which work, he said, sa with the Northern States, not with the Southern He instanced several points where this work is grady demanded.

ANDREW T. Foss responded cordially to the tiest

and suggestions of Mr. Garrison.

AABON M. Powell took the same view. All the peakers advocated active and energetic measures all the Northern States for the enactment of laws prohibiting slave hunting and catching-for the shalling of all laws proscribing the colored population, subject ing them to any special burden, or depriving thes, a their children, of any of their rights, in regard to chools, the elective franchise, &c., &c.

WENDELL PHILLIPS thought that if the right men could be found to take in charge an increased circle tion of the Standard, a man experienced in such busness, the means to sustain him could be found.

CHARLES L. REMOND advised to have one of more special additional agents appointed to work is or principal cities. He alluded to the proscriptive raise owards the colored people prevailing in the omnibuses and avenue cars of this city generally, and thought that a special agency might very properly it instituted to convert the city of New York to commit humanity and decency on the subject.

Adjourned to 7 1-2 o'clock.

EVENING SESSION.—The President called the Convention to order at 7 1-2 o'clock. The audience, onsidering the extreme inclemency of the weather, was large, and the attention and manifest interest eater.

SPEECH OF REV. A. M. MILLIGAN. Rev. A. M. MILLIGAN, of the Covenanter Church, Pennsylvania, was the first speaker. He said :

MR. PRESIDENT AND FRIENDS OF THE SLATE: come before you this evening, to cast my mits in sil of the cause of Liberty and Humanity. This is not a mere political gathering, not a mere squabble for the

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interest encour-LLIGAN. enanter Church, He said :

THE SLAVE: I t my mite in sid y. This is not a squabble for the

be found.

authority, that identifies them, so that he who touches rights of the feeblest citizen strike at the very foundation of government; and he who touches one of is himself a slave. those who are Christ's subjects, touches the apple of by that Being who created him ; that they are birthright privileges, guaranteed to him by his Creator, and that he is to be defended in their enjoyment by Him who has given him those rights. This principle s also very clearly and fully expressed in the whole Word of God. The first great commandment is, Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind'; and the second is like unto it, namely, moral arch cannot be invaded in one of its parts without marring and destroying the whole.

The early settlers of this country were heirs to the

great principles of liberty, civil and religious. In the arly history of the colonies, when met together in solemn assembly, they considered the documents prepared by the great Westminster Assembly, and declared that, with very few exceptions, they endorsed and adopted them; and that without any exception, they endorsed and adopted the solemn League and enant of England, Scotland and Ireland. Hence we find, in their Declaration of Independence, the ngaged in their struggle for independence, placing their reliance upon the God of battles in the maintenwho had called upon their colored brethren to aid them in their struggle for liberty, with the promise that they should be sharers in the Soon -that people freely as they had shed theirs in defence of the liberties of the country; and only twelve years later, they hanged very materially their government, which had established in dependence upon God, and ascribing honor to His name. That was the age when indelity was prevalent in France, and from France had and its way to this country, which had been aided the earth, and, in order that they might make a plattm on which the Mahommedan, the Pagan, the Jew, the slaveholder, and all, of whatever character, might stand, they entered into a compact, they framed an ument from which not only is the name of God and the name of the Son of God omitted, but the law f God was dishonored and degraded from its high lace as the supreme rule of man's conduct, and anther code substituted in its place, which is in direct condict with that eternal law of the Eternal Lawgiver. the rights of God are respected and the rights of man guaranteed in the Declaration of Independence; the fights of man, and the rights of God, in the Constituion, are equally withheld. And hence, while we are arrying on this battle, while we are waging this war in the stronghold of the enemy, it becomes us to tenember all the points of assault, and, in an especial manner, all the help upon which we may properly expect to lean; and while we are calling upon man to rose himself, and exert the faculties which God has given him, and to defend the privileges which God us guaranteed to him, let us call upon God to rouse

limself in his might, for His foes are raging, and come

Pennylvania she was free; in the fact that around the Court-house in the city of Boston chains are drawn, and ruthless hands drag back to bondage, from a related people, a man who had cast off his fetters, and letted people, a man who had cast off his fetters, and letted people, a man who had cast off his fetters, and letted people, a man who had cast off his fetters, and letted people, a man who had cast off his fetters, and letted people, a man who had cast off his fetters, and letted people, a man who had cast off his fetters, and letted people, a man who had cast off his fetters, and letted people, a man who had cast off his fetters, and letted people, a man who had cast off his fetters, and letted people, a man who had cast off his fetters, and letted project of his fetters, and letter to had protection beneath the shadow of respectable citizens of Ohio for having snatched from man beings which he holds in bondage. In it there is a guarantee given by every State of the Union that they will return to his servitude the flying fugitive from bondage; that they will suppress domestic insurrections, against the Churches which have given it their sanction and their plaudits, and against all those who are in any way concerned in holding millions of their fellows.

Mr. Garrison—The Anti-Slavery platform affords the largest liberty of expression on the part of every one standing upon it. Our respected friend, Mr. Milliand and intervention and their plaudits, and against the Churches which have given it their sanction and their plaudits, and against the Churches which have given it their sanction and their plaudits, and against the Churches which have given it their sanction and their plaudits, and against the Churches which have given it their sanction and their plaudits, and against the Churches which have given it their sanction and their plaudits, and against the Churches which have given it their sanction and their plaudits, and against the Churches which have given it their sanction and their plaudits, and agai fanatical men; it is the outgoing of a great principle; it is the life-struggle of a great truth, whose birth was in eternity, and the womb of whose conception was in eternity, and the womb of whose conception was sometimely. The round which we have the bosom of the Eternal. The sound which we hear is the deep rumbling of the volcanic fires enkindled in the great heart of the community. The principles of the great heart of the community. The principles of the sound which we hear can be admitted to citizenship; and to this compact, every native-born citizen must lend his influence, and, he took the platform. He said: the great neart of the plantorm. He said:
this great struggle underlie all the relations of man to through his representative, give his oath-bound pledge,
MR. PRESIDENT, LADIES AND GENTLEMEN: Herein

the eye; and hence they not only levy war upon humanity, but also upon God, as He is the Sovereign of the universe, as He is the Creator of man, and it is by Him that man is endowed with those noble and inthe wind is the second is like unto it, namely, this—'Thou shalt love thy neighbor as thyself. Upon the two commandments hang all the law and the prophets.' That is the declaration of Him who spoke through those inspired prophets: that is the declaration of Him who gave that law; and we must come to one or the other of two conclusions, either that the Ward of God is inconsistent with itself, and a tissue of fictions, or that the whole Word of God is in consistent with itself, and a tissue of fictions, or that the whole Word of God is inconsistent with itself, and a tissue of fictions, or that the whole Word of God is inconsistent with itself, and a tissue of fictions, or that the whole word of God is inconsistent with itself, and a tissue of fictions, or that the whole word of God is inconsistent with itself, and the section of Him who gave that law; and we must come to one or the other of two conclusions, either that the ward of God is inconsistent with itself, and a tissue of fictions, or that the whole Word of God is inconsistent with itself, and a tissue of fictions, or that the whole Word of God is inconsistent with itself, and a tissue of fictions, or that the whole Word of God is inconsistent with itself, and a tissue of fictions, or that the whole word of God is inconsistent with itself, and a tissue of fictions, or that the whole word of God is inconsistent with itself, and a tissue of fictions, or that the whole word of God is inconsistent with itself, and a tissue of fictions, or that the whole word of God is inconsistent with itself, and a tissue of fictions, or that the word of God is inconsistent with itself, and a tissue of fictions, or that the whole word of God is inconsistent with itself, and a tissue of fictions, or that the whole word of God is inconsistent with itself, and a tissue of fictions, or that the word of God is inconsistent with itself, and a tissue of fictions, or that the word of God is inconsistent with itself, and a tissue of fictions, or the thread of the cause of the cause o man to love his neighbor as himself, and to honor and which he had the honor to be identified, and also that question which seems to trouble me more, perhaps, serve his God. Hence the question which is properly before those who are vindicating the right of the slave is two-fold, and yet really but one. It is a question which respects the rights of God in the first place, and the rights of man in the second place. The great moral arch cannot be invaded in one of its prote with. every individual who swore to support the iniquitous Constitution of the United States with being particeps criminis in the crime of slavery, there was, nevertheless, in their action, a gain to the great cause. So also of the churches. Some churches had taken steps in the right direction, feeble though they might the formation of the Constitution : one was to make a be, and he was willing to give them credit for it, although they were not willing to cut loose from the It has been announced from the Executive chair, that

> causing the slaveholder himself to break the chain and causing the slaveholder himself to break the chain and unbind the yoke with which he had been oppressing the reason assigned was because the Constitution sanctioned and guaranteed property in slaves. Now, that 'set up an Ebenezer, and say, Hitherto the Lord hath helped us.' In looking forward to the future of this struggle,

Try soon forgot their indebtedness to God, and their said Mr. M., there can be, in the mind of every thinkebledness to those who had shed their blood as ing man, no hesitation or doubt as to the actual re-In looking at the struggle in which we are engaged, new view of this question; and, in harmony with I admit that only one feature has been prominently that, see what has been done. And, friends, let me festation of the operation of God in the work, that men in the end. (Applause.)

not necessary that they should take up the sword, for the North had only to speak out, and give expression in a Dutch grocery near the Battery, who, the next

encluments of office; if it were, I had not been on this platform to-night. The cause for which we have come together is not merely a cause affecting the rights and liberties of four millions of colored people, rights and liberties of four millions of colored people, rights and liberties of twenty millions but affecting the rights and liberties of twenty millions of white men, composing this great nation, and affect of white men, composing this great nation, and affect of white men, composing this great nation, and affect of white men, composing this great nation, and affect of white men, composing this great nation, and affect of white men, composing this great nation, and affect of white men, composing this great nation, and affect of white men, composing this great nation, and affect of white men, composing this great nation, and affect of white men, composing this great nation, and affect of white men, composing this great nation, and affect to the cause in which we are ending to great that there was a revolution in the sentiments of this nation, that that revolution was manifested and clearly displayed in that instrument which is the bond of our nations compact, is evident from the fact that, from the adoption of that instrument, the course of the country has been materially changed.

Up to that day, slavery in many of the States was dying out; from that day, slavery has increased in strength, until it has become a power in the government, and by that power it has gone forward with giant strides, aiming at and vigorously aspiring to of the inhabitants of this country, so is manufact in the imprisonment, in the 'City of Brotherly Love,' in the dangeons of Moyamensing, of an individual of pure dangeons of Moyamensing, of an individual of pure white extraction, for having declared, to one of those tution, there is a compact between the several States, has given it strength and vitality, against the adminiswhite extraction, the second of the government that has gone beyond the who had none to please the fact that around terms mutually to aid and sustain each other, in Constitution to impose this sin upon the Territories,

noble achievements, had earned for number freedom; in the outrages in Kansas, and in the fact that if an enti-slavery man preaches 'deliverance to the captive, and the opening of the prison doors to them that are and the opening of the prison doors to them that are said the opening of the prison doors to the opening of the priso and the opening of the prison doors to them that are bound, within the southern limits of this professed free Republic, he must do it at the risk of his life.

The struggle which is now going on, the agitation this great Union to hold the slave in bondage, so long which exists in our country, is not the work of a few which exists in our country, is not the work of a few which exists in our country, is not the work of a few which exists in our country, is not the work of a few as his master chooses to claim the guarantee given to him by that compact. To this compact, every officer in one bond, whereby slavery is made possible, and its perpetuation as sure as anything can be. Our friend, Judge Culver, who is to follow him, I understand may give us a different view of the question, as it lies in his own mind, so that we shall have both him by that compact. To this compact, every officer of their bondmen. In this compact, then, there is, distinctly and manifestly, a pledge of all the States in this great Union to hold the slave in bondage, so long at the cultive of the question, as it lies in his own mind, so that we shall have both sides of the constitutional question presented. But

this great struggle underneau the creature to his Creator. It is ere he can enjoy the God-given right of the elective is your liberality commended beyond any Society that his fellow-man, and the extractive commended beyond any Society that
a fact that he who strikes at the subject, invades the a fact that he who strikes at the subject, invades the sovereign; that he who attacks the sovereign of the sovereign; that he who attacks the pledge of the States, not only the pledge of the officers of government, Federal and State, but the pledge of every citizen who chooses to avail himself of the rights of citizenship, and take part in the forauthority, that identifies spelle of the eye of him who one of them touches the apple of the eye of him who is one of them touches the apple of the eye of him who is one of them touches the apple of the eye of him who is one of them touches the apple of the eye of him who is one of them touches the apple of the eye of him who is one of them touches the apple of the eye of him who is one of them touches the apple of the eye of him who is one of them touches the apple of the eye of him who is one of them touches the apple of the eye of him who is one of them touches the apple of the eye of him who is one of them touches the apple of the eye of him who is one of them touches the apple of the eye of him who is one of them touches the apple of the eye of him who is one of the eye of them touches the apple of the eye of him who is one of the eye of them touches the apple of the eye of him who is one of the eye of them touches the apple of the eye of the eye of the eye of them touches the apple of the eye of the ey one of them touches the apple of those who assail the every citizen is, by this iniquitous scheme, bound to rules over them; and hence those who assail the the support of the atrocious system of slavery, and ated at its birth, and performed funeral ceremonies at its death (laughter and applause); and one who has Mr. Milligan then reviewed the progress of the lately been identified with another organization, some-

alienable rights which He is bound to support. This courage. He had so large a charity upon this sub-due to you, who, knowing my position as a public aliensble rights which He is bound to support. This principle is very clearly, and in language almost inspired, presented in the great Declaration of this nation's independence. It is there declared that man is endowed with 'certain inalienable rights, among which are life, liberty, and the pursuit of happiness'; that those rights are not only privileges belonging to the property that they are not only privileges conformed moon him. that those rights are not only privileges belonging to of generals, or of riflemen, or of cavalry, but each, and now, if a third of a century, almost, of hard labor, be that Being who created him; that they are birthing in its place, under proper leaders, was capable of doing good execution; so, in this great warfare, they had need of all kinds of soldiers. He had no doubt that the platform on which he stood was the honored platform of this great principle; that it was, at least, one of the witnesses in this great cause, one of the standard-bearers in this great army; and he believed that, from the testimony offered here, the other them. I felt, when I listened to what was called a

ecclesiastical organization and from the Constituvery wherever it goes, by its own strength; and that The Abolitionists had to thank the slave-owners for doing the greater part of the work that had been accomplished; for he saw, in the recent had been and hence you remarked to the saw, in the recent had been and hence you remarked to the saw. great principle stated at the outset, that man derives har rights from God, and we find the colonists, when ance of their liberties. The character, however, of this ration very early underwent a change. That people who had hurled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people who had burled down the gauntlet of defiance at the feet of the tyrants of the world—that people least, out of the nine judges, put it upon the ground that the Constitution recognized property in slaves, and guaranteed the right to hold slaves; that slavery went where the Constitution went; and they take the sult. If a cause be of God, you cannot overturn it; and if any cause ever demonstrated itself to be the cause of God, this cause has so demonstrated itself. In looking at the struggle in which we are engaged. brought forward. I admit that our attention has been directed mainly, if not entirely, to the influence of this found its way to this country, which had been aided by E.ance in achieving its liberties. The nation had attained a name and position among the people of the earth; they began to anticipate for themselves great things; they began to dream of a great and powerful. Evernment, that should gather in all the nations of the earth, and, in order that they might make a plat
feetation of the operation of God in the work, that men the earth, and, in order that they might make a plat
feetation of the operation of God in the work, that men the earth, and, in order that they might make a plat
feetation of the operation of God in the work, that men the earth, and, in order that they might make a plat
feetation of the operation of God in the work, that men festation of the operation of God in the work, that men will see and acknowledge His hand, and say, 'God has done great things for us;' so that that feature, which has not been prominently brought forward in the beginning, will be the great and crowning triumph in the end. (Applause.) Mr. M. then alluded to the struggle for liberty which seems to be close at hand in the old world, and the jury; and hence the man who performs a Chris-

the North had only to speak out, and give expression to the rescue of His own prerogatives and the rescue of His own aubjects.

The Word of God is a sword. It is a weapon that has been mighty, through God, to the pulling down of the strong holds of sin and Satan, but that weapons, of the Christian's warfare, anighty peculiarly through God, and, as the apostle tirets, should be used with all prayer and supplications. The Word of God is a power, but that power is any felt in all its potency when it is applied by the Spirit which indicted the Scriptures; and hence it becomes us, when engaging in this conflict, though God's name, to fight the batter of the Lord while we are fighting the battles of the Lord while we are fighting the battles of the people, and depend upon Him who alone can give

applause.) She got up, and took her youngest child in her arms, and the others followed. She straightened up straight as a Connecticut rolling-pin (laughter), and walked right up to the City Hall. There als, at that early day. When you turn to the New ter), and walked right up to the City Hall. There we tusselled the question fifty-six hours, and then they were declared free. We had a carriage at the door; they were put into it, and were soon beyond the reach of the slave-hunters. (Applause.) Well, the State of Virginia felt that her dignity had been insulted and she raised five thousand dollars to pay Jonathan Lemmon, and then, in addition, appealed from the decision of the court. We succeeded before the general term, with a full bench, and shall succeed before the Court of Appeals; but we shall fail when the same are before the Supreme Court of the when the case goes before the Supreme Court of the United States. They have told us in advance what they mean to do in the Lemmon case. They are anxious they mean to do in the Lemmon case. They are anxious they mean to do in the Lemmon case. lous to get it, and dispose of it. The principle involved is precisely this: that the State of New York, You might as well tell me that your City Council can having made a law providing that persons brought not pass a law interfering with a man's right to pro-into the State, for the purpose of being taken out it as slaves, shall, by virtue of that fact, be made free, have recognized property in dogs, as to say that the she has acted unconstitutionally, and has no right to pass such a law. We must understand that State constitution recognizes its existence. Your State law rights do not mean now what they used to mean. I speak of it as showing the tendency downward, all Legislature. But how does the Legislature recognize

cause it needs patching in certain places, I admit. (Applause). Were these the only objects for which Now, what do we want, most of all? We want order to extend the blessings of slavery and catch ne- as Chief Justice, and place the venerable John Jay on thanks to the noble men who framed that instrument, ner, of Massachusetts (applause), or that noble philanthere are some other objects declared. It is due to thropist, Alvin Stewart, do you not think they would them to say that they have taken fresh draughts from the fountain of liberty, and they would not admit the word 'slavery' or 'slaveholder' into the Constitu-was brought before me in chains, who, in three days,

objects a little better than those proclaimed by Judge out pretty quick, to be sure, but they were all right; Taney. 'In order to form a more perfect Union, es-Taney. In order to form a more perfect Union, establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, we ordain and establish this Constitution for would like to have changed, or a new Constitution enincidentally, do you not find evidence that its founders intended that it should operate in favor of freedom and not slavery? You find that one man who took a prominent part in the formation of that Constitution, in 1784 brought in a bill to sweep slavery out of every inch of territory then owned by the United States, which failed at that time, but was revived, in 1787, and carried through, and all the North-West territories made free. Now, when it is affirmed that neither Congress nor the people can intervene to restrict slavery, where is the authority? When the government first started, how did the men who administered it unmodify, and in many cases absolutely interdict, the an and the entire democratic party?

Let me look one moment further at this argument, that slavery is recognized by the Constitution-that is, recognized in the sense to sanction, support and guarantee—for that is Mr. Buchanan's argument. Now, does the Constitution establish or guarantee the right of property in slaves? Is the guarantee there? If it is, where? when? how? Judge Taney says there are but two places in the Constitution where slavery is alluded to. There are but three in it that, by implication or inference, embrace the subject, directly, of slavery. Look at them :-

Now, mark! 'The migration or importation of like that, that the States should not be laving a tax upon Turks or Jews brought in here? The importa-

the devil will get his 'due' very quick! (Laughter and applause.) What is there in that clause that recognizes property in slaves? Did we not want clause in the Constitution in just those very words? Was there not a man in the Convention who wanted to introduce the word 'servitude,' and did they not refuse to make the change? Was there not need for such a clause, so that if an apprentice, bound to a man in Connecticut, runs away to New Jersey, and the master comes after him from Connecticut to New Jersey, he cannot be discharged, but may be delivered up'? If my son, not yet twenty-one years old, runs away from me, and I want to reclaim him, I can go after him, and take him home. He owes me service or labor'; and so with the indented apprentice. I admit that, under that clause, the judiciary says that the slave escaping from his master may be reclaimed and taken back; not because he is property, but because he is a 'person.' But that is a ju-

or years, and excluding Indians not taxed, and then adding 'three-hiths of all other persons.' That word 'other,' I admit, by a fair construction, implies that there are some persons in the country not 'free persons,' not Indians untaxed, not persons bound to service. It implies the bare existence of such a state MEETING OF 'FRIENDS OF PROGRESS of things. Is there any sanction of it? Can it be claimed that there is such a recognition as makes a guarantee of the thing? I utterly deny it. Let us New York, on Friday, June 3, and continue in session guarantee of the thing? I utterly deny it. Let us see what it does prove. Does it not simply say this: that a locality that has any such persons, besides free persons, Indians not taxed, and persons bound to service, shall lose two-fifths of the representation to which they would otherwise be entitled? Is that an endorsement of the system? It is an endorsement by a blow 'over the left.' It is a thrust at it—it is a penalty. I would as soon say that the Bible takes polygamy with it wherever it goes, because it recognizes its existence, as to say that that Constitu-

the way through.

But is there not another view of the question? Is man owns two dogs, he shall pay a tax upon one of there not something to be said in favor of the Constitution? And you will allow me to say as many good things as I can of it—not to defend it as a whole, because it needs precipilly a great in Need I and it is a whole, because it needs precipilly a great in Need I and it is a whole, because it needs precipilly a great in Need I and it is a whole, because it needs precipilly a great I and it is a whole because it needs precipilly a great I and it is a whole because it needs precipilly a great I and it is a whole because it needs precipilly a great I and it is a whole because it needs precipilly a great I and it is a whole because it is a great I and it is a whole who when I are the property in dogs? Simply by declaring that when a man owns two dogs, he shall pay a tax upon one of the region of the

the Constitution was framed, to sell cotton and catch 'niggers'? If that instrument did read, as Buchan-sitting on that bench who would dispose of slavery in an and Judge Taney would have us believe, that, 'in short order. If we could call Judge Mansfield there groes that are running away, we ordain and establish this right, and that devoted friend of humanity, lately this Constitution, I should sit down speechless, and deceased, William Jay, of Westchester, upon his left, admit that you had the argument on your side. But, was to be sent back to South Carolina. We did not Now, let us see if the Constitution does not declare do any thing contrary to law. The papers were made and before the morning sun streaked the east, he was

the United States of America.' In harmony with tirely. I wish to see the experiment tried, and, with that, look and see what the Constitution says, and see the success of the Republican party, I hope to see it whether you can find anything in it that would afford (Applause.) In 1852, the Whig party deceased, be any substantial prop to slavery. On the other hand, cause the last vestige of anti-slavery went out of that is there not a great deal in it in favor of liberty, and, party, and its day of doom had come. Do not talk now about who that party should have nominated, in order to have been successful in that election; its day of doom had come; and I fancy that whoever the Democratic party shall nominate in 1860, its day has come. Give me an administration with its great leaders in favor of humanity, give me a Court that shall lean to the principles of the early days, and I think I can see a way whereby slavery may become poor, weak, gaunt ghost in a short time.

Now, friends, we must admit that Mr. Giddings ex pressed a great deal of truth about you, when he said, ·Let these women have a hearing, for they are the derstand the power of Congress in this matter? There ones who generate the steam that drives the anti-slawere sixteen acts of Congress, approved by nine con-secutive Presidents, eight of them slaveholders, by hard against Dr. Cheever; stand by him; he has which Congress undertook to legislate upon, restrict, taken a bold step in the right direction. Do not waste too much of your strength upon Henry Ward Beecher. very existence of slavery in the Territories. Now, tell me, with all that weight of authority on the other what his heart is, and you know how many thousands side, what you think of the doctrine of James Buchan. of ears he gets access to that you do not. (Applause,) Do not be too severe upon the Republican party. You are the friends of the colored man. When we touch the great question of the wrongs and outrages of the negro race (I have felt it often in my public addresses), there are certain classes of men who will turn up their noses, so that our politicians have to march with muffled drums when they touch upon that subject. It does me good to come into an organization where people dare to speak right out for the colored man. God knows my heart bleeds for him when I see what is done in other States against this poor and despised race-oppressed here, cast out there, shut out from all 'The migration or importation of such persons as any of the States now existing shall think proper to admit shall not be prohibited by Congress prior to the year 1808, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each the right! (Loud applause.)

(Continued next week.)

KIDNAPPING IN THE HARBOR OF HY ANNIS!

upon Turks or Jews brought in here? The importation or emigration of 'such persons,' whether they came from Turkey, or Holland, or France, or Germany, or Spain, or from Africa or Asia, was not to be prohibited previous to a certain year. Tell me the fathers meant to put in there what is assumed to be there by James Buchanan and Judge Taney!

Now look at the other:

'No person held to service or labor in any State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.'

Give me a Judge on the bench who will put a proper definition on the term 'due,' and I am sure the devil will get his 'due' very quick! (Laughter and applause.) What is there in that clause that re-

Mr. GARRISON: It would appear from the preced ing article, that the Marshal of this district (Boston) was personally instrumental in sending back this slave by hiring the schooner Elizabeth, Capt. Bacon, and also probably by the removal of the slave to that ves-sel. Now, I would inquire, what law authorized the Marshal to take this course? Certainly, not the Fugitive Slave Law, bad as it is. This law requires that certain conditions should exist, and certain legal pro-ceedings be had, before he is authorized to send the slave back to his master. In this case, none of these legal proceedings took place. But he, without the shadow of a right or of law for this purpose, acting not as an officer of the National government, (for this he had not the right to do under the circumstances of this case, but merely in his personal capacity,) arrested the slave, and sent him back again to a state of Slathis land should allow their liberties to be trampled upon, and allow four millions of the brotherhood of man to be crushed beneath the weight of a most unrelenting and accursed bondage, and remain supinely on their backs without moving in the great struggle. He would ask if the aggressions of the Slave Power had not been sufficiently grievous and oppressive. Then there is another great question involved in big in the edition involved in this matter—the Lemmon slave case. Let me stop for a moment to tell you how that case originated, for I had a personal connection with that matter. It is now nearly six years since, one day, news came suddenly to speak out, and give expression. That word the North had only to speak out, and give expression. That word the North had only to speak out, and give expression. The two clauses he is a 'person.' But that is a justification.

Now, these two clauses were wanted. There is nothing in them that allows the jury, and they will take the law as given to them, by the Court. I allude to this to show just one thing—the tone and tendency of things in our country now, and they will take the law as given to them, by the Court. I allude to this to show just one thing—the tone and tendency of things in our country now, and they will take the law as given to them, by the Court. I allude to this to show just one thing—the tone and tendency of things in our country now, and they will take the law as given to them, by the Court. I allude to this to show just one thing—the tone and tendency of things in our country now, and they will take the law as given to them, by the Court. I allude to this to show just one thing—the tone and tendency of things in our country now, and they will take the law as given to them, by the Court. I allude to this to show just one thing—the tone and tendency of things in our country now, and they will take the law as given to them, by the Court. I allude to this to show just one thing—the tone and tendency of things in them that allows the is a 'person.' But that

SPECIAL NOTICE. Our readers will observe by the notice in a preceding column, that a change has been made in the time of holding the session in the Music Hall,—viz. that it will be keld there on Wednesday evening, and not in the morning, as before announced. To obviate mistakes, we give the following particular notice :

The New England Anti-Slavery Convention will assemble on Wednesday morning, 25th inst., at 10 c'clock, at MERCANTILE HALL,

THE CONVENTION.

in Summer street; and will re-assemble at half-past

2 o'clock, in the same place. On Wednesday evening, at half-past 7 o'clock, it will assemble in the

MUSIC HALL.

in Winter street, which will be the principal meeting for addresses, when WENDELL PUILLIPS, Esq., Rev. T. W. HIGGINSON of Worcester, and others, are ex-

pected to speak.

The Convention will hold all its Thursday sessions at MERCANTILE HALL, Summer street, commencing at 10 o'clock, A. M., and continuing afternoon and evening.

THE ATLANTIC MONTHLY, for June, promptly makes its appearance, freighted as usual with interesting and spicy reading. We can find room, this week, only for its table of contents—reserving a more extended notice of it for another number :-

Shakespeare's Art; Micn-yaun; Joy-Month; A Trip to Cuba; Some Inedited Memorials of Smollett; Bloodroot; The Differential and Integral Calculus; Bulls and Bears; The Sphinx; A Chase with Prince Rupert; Spring; The Stereoscope and the Stereo-graph; Continuation of the Minister's Wooing; The Professor at the Breakfast-Table; Reviews and Literary Notices; Recent American Publications.

The popularity of this Magazine continues to increase, and its circulation is widening in every direction. Phillips, Sampson & Co., Publishers, Boston.

To Correspondents. We very much regret that we are unable to find room, this week, for the communication from Rev. Henry T. Cheever, Secretary of the 'Christian Anti-Slavery Society,' in reply to . C. K. W. in consequence of the entire occupancy of our inside pages with the proceedings of the anniversary meeting of the American Anti-Slavery Socity at New York-a portion of which proceedings we are obliged to defer till another number.

Will S. H. please inform us as to her post-office ad

GEORGETOWN, Mass.—CHARLES C. BURLEIGH, an Agent of the Massachusetts A. S. Society, will speak on American Slavery, on Sunday, May 29, at Georgetown. All are invited.

NORTH BRIDGEWATER.—PARKER PILLSBURY, an Agent of the American Anti-Slavery Society, will speak at North Bridgewater, in the Universalist Church, on Sunday next, at 5 o'clock, P. M.

PENNSYLVANIA YEARLY MEETING

PROGRESSIVE FRIENDS.

THE SEVENTH PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS will assemble at LONGWOOD, (near Hamorton) Chester County, on FIRST DAY, the 29th of Fifth month, 1859, at 10 o'clock, a. m., and continue its sessions three or four days.

Joseph A. Dugdale, Alice Jackson, Auce Jackson,
Simmons Coates,
Sarah H. Hallock,
Josiah Jackson,
Henry M. Smith,
Henrictta W. Johnson,
Mary P. Wilson,
Ludia E. Cox. Oliver Johnson, Sidney Peirce Curtis, Elizabeth Jackson, Frank Darlington, Edward Webb, Thomas Garrett, Priscilla Gawthrop,

Thomas Garrett,
Priscilla Gauthrop,
John G. Jackson,
Mary F. Smith,
William Barnard,
Communications for the Meeting may be addressed to Joseph A. Duodale, Hamotton, Chester Co., Pa., or to Oliver Johnson, Anti-Slavery Office, New York.

Longwood Meeting-house is one mile west of Hamorton, on the road leading to Kennett Square. Strangers are informed that a daily mail-coach runs to the latter place from Wilmington, Del., passing directly by the meeting-house. The distance from Wilmington to Longwood is 13 miles. Between Philadelphia and Wilmington there is a daily communication both by Railroad and Steamboat.

MARRIED—In Keckuk, Iowa, May 1st, Mr. Mipplin W. Gibbs, of Victoria, Vancouvers Island, to Mania Anne, daughter of Henry Alexander, of Maysville, Ky.

In Hamilton, (C. W.) May 6th, Mr. Isaac N. Carry, of Toronto, to Mary E. Binb, of Windsur, C. W. In Salem, Mass., May 5th, William Lloyd Garbison Francis, to Miss Caroline M. Brooks.

DIED-In Salem, Mass., May 15th, Louisa Victoria, daughter of Joseph H. and Caroline Remont Putnam, aged 9 months and 12 days.

THE OXVGENATED BITTERS.

Nature, in her great laboratory, has stored some remedy adapted to every disease which 'flesh is heir to.' But it requires the investigation and research of the philosopher to discover and apply this remedy. Such research and investigation have succeeded in discovering a remedy for that most afflictive dispensa-

DYSPEPSIA!

with all its lesser and numerous evils; and it may be safely asserted, that until the appearance of the Oxygenated Bitters, a case of Dyspepsia cured was a rare experience in medical practice. Now, under the inluence of these Bitters, the rule is to cure, the rare

exception, failure to cure.

Read the following, which the subscriber requests us to publish for the benefit of the afflicted: An Obstinate and Inveterate Case of DYSPEP-

SIA Cured by the Oxygenated Bitters. The following, from a gentleman well known in the region in which he lives, ought to satisfy all those of little faith:

of little faith:

WATERTOWN, N. Y., July 28, 1858.

S. W. FOWLE & Co., Boston: SIRs.—Nine years since, I was attacked by that curse of all diseases, Dyspepsia, which so affected me as to cause great oppression, fulness, and bloating of the bowels immediately after eating, accompanied with terrible pains in the stomach, often occasioning nauses, vomiting, acidity, and headache, together with general debility and suffering, altogether rendering life a burden.

After having tried every known remedy without effect, and despairing of ever regaining my lost health, I was induced to make use of the Oxygenated Bitters, the good effects of which were immediately visible on my health and system. Before using a whole bottle, I was entirely cured; and I feel a pleasure in inducing all like sufferers as myself to make use of this remarkable remedy.

THEO. CALDWELL.

Prepared by SETH W. FOWLE & CO., Boston.

Prepared by SETH W. FOWLE & CO., Boston,

and for sale by dealers in Medicine in nearly every town in New England. March 25—4tis ENTERTAINMENT OF THE DUTTON

CHILDREN.

THE smallest girls of their age in the world, being 9 and 11 years old, and weighing only 13 and 16 pounds. They sing the following songs at each entertainment: 1. Gentle Annie. 2. Darling Nelly Gray. 3. Nancy Till. 4. Rosalle, the Prairie Flower. 6. Old Cabin Home. 6. The Hazell Dell. 7. Willie We Have Missed You. 8. The Mountain Maid's Invitation. 9 O Come, Come away. 10. Wait for the Wagon. 11. What is Home without a Mother? and dance the Polka and Waltz. They will appear at Boston. Mercantile Hall, Monday evening, May 9, and every Afternoon and Ecening, to May 21 inchusive, at 3 and 8 o'clock. Admission 25 cents; children 15 cents; children under 12 years of age, in the afternoon, 6 cents; ohildren over 12 years of age in the Afternoon, 10 cents; 5 tickets \$1.

ALBERT NORTON, Manager.

J. B. YERRINTON & SON.

PRINTERS;

POETRY.

For the Liberator At night, within a calin low, A slave lay brooding o'er his fate; His heart was filled with deepest woe, For his sad suffering people's state.

He thought of all the tender ties That once had bound his soul to life. Of the young wife whose mournful eyes Had power to calm his spirit's strife.

He thought of her as far away, Toiling beneath a sultry sun, Without one hope, one cheering ray, To soothe her when her task was done.

Wildly he tossed his arms in air, And, springing from his filthy stall, * He cursed the power that bound him there,

Out from his cabin down he strode Beneath the cold, unpitving sky, Dark, bitter thoughts his spirit goad, And fill his soul with agony. Madly he smote his fevered brow-

Hear me, ye ever burning lights, And thou, Oh, Earth! hear my firm yow, To gain my people's long-lost rights. Hear me, O, Heaven! and grant me strength

To deal the vengeance long delayed, And let the oppressor feel at length The Hand of Wrath cannot be stayed. Yet how could he, a helpless slave, Do battle with the mighty State?

Where could he find the power to save His people from their wretched fate? In thought profound, and lofty mood, Upon the silent stars he gazed,

A noble type of man he stood,

With naked brow, and head upraised. And while he pondered, lo! 'tis morn. Wide o'er the hills the night spreads fast, And loud resounds the driver's horn, A shrill, commanding, threat'ning blast.

With fearful power that sound accurst Upon his startled senses broke. And, like an airy bubble burst, His visions fled beneath the stroke.

He saw his utter helplessness, Surrounded by his powerful foes, With none to heed his deep distress, Or listen to his people's woes.

He saw his friends with brows of care To their sad labors haste along, And with a look of dark despair He joined the weary, toil-worn throng, Thus many a bleeding heart is crushed, And many a noble spirit bowed,

And many a voice in silence hushed. That might have swayed the listening crowd. Great God! and shall it ever be? Shall man forever thus abuse The power that's given him by Thee?

For purer, higher, nobler use? Shall man forever trample down Thy glorious image in the dust, Yet bow in impious prayer, and own That Thou art good, and great, and just Oh! quell in him the lust for gain, And turn his sinful heart to Thee,

So shall he loose the captive's chain, And let the oppress'd go free. L. H. C. Bedford, May 1, 1859.

For the Elberator SLAVES' PRAYER. O God! look down and see

Outraged Humanity 'Neath the oppressor's rod? Give ear. O God. To the despairing cries Which ever rise From thy down-trodden sons, And helpless ones. Whose hope's alone in Thee.

Thou who proud Pharaoh's hosts And scornful boasts Didst whelm beneath the wave, From their oppressor's power

In darkest hour, Baring thy mighty arm, The chosen of thy heart, Take now our part. Let us not always be

Ground down by Tyranny, Victims of giant wrong. Thou know'st how long Our heavy load we've borne Of grief and scorn. Our heavy load of shame;-A nation's idle jest, While on us rest A nation's fraud and force Without remorse

They tread us in the dust : Our hopes are crushed; Yet our sad souls to Thee Still turn, for only Thou

Canst help us now! Thy help to gain.

Let not thy righteous ire Rain down avenging fire Upon each tyrant's head! Though we have bled, Let not a flood

Destroy, as when of eld hine eye beheld The world's increasing crime! Spare for a time! Alas! their cup is filled, Their ruin willed

Willed by their own proud hearts! Thy vengeful darts Who erst did prey Upon us, soon shall feel,

Yea, sorely feel Shall yet be free! To Thee the glory be,

To Thee, to Thee! A, GIBBS CAMPBELL.

DEVOTION As down in the sunless retreats of the ocean, Sweet flowers are springing no mortal can see, So still in my soul the deep prayer of devotion, Unheard by the world, rises silent to thee.

As still to the star of its worship, though clouded, The needle points faithfully o'er the dim sea, So dark as I roam in this wintry world shr The hope of my spirit turns trembling to thee

'STERLING' ADVICE, In silence mend what ill deforms thy mind; But all thy good impart to all thy kind .- J. Sterling

The Liberator.

MISCELLANEOUS SELECTIONS.

MISCELLANEOUS SELECTIONS.

From the Bangor Daily Whig and Courier, of April 24.

THE MEETING. AT THE CITY HALL ON TUESDAY EVENING.

The adjourned meeting to hear the address of Wm. S. Bailey, Esq., of Newport, Kentucky, was called to order by the Chairman, H. E. Prentiss, Esq., and J. H Perkins, Esq., was appointed Secretary.

Messrs. A. G. Wakefield, George Kent and John S. Kimball were appointed a Committee to report resolutions expressive of the sense of the meeting.

The Chairman, after having stated the object of the meeting in some felicitous remarks, introduced Mr. Bailey to the audience as a true and tried champion of freedom on slave soil.

The speaker proceeded to give an interesting and graphic account of the toils, sacrifices, and sufferings which he and his family had endured in their efforts to maintain the freedom of speech and of the press in Kentucky. His property and press had been burned. He had been assaulted by mob violence, his life threatened, and his character defamed; he had been harassed by groundless suits at law, and by the combined and persistent efforts of the slave power to withdraw the patronage of the business community. As the result of it all he was in debt some three thousand dollars. He had come North to ask aid of the friends of freedom, to discovery and settlement by Christian nations, that they seize and occupy, It is the only legal our houses and lands. In that right the first settlers of the slave power to withdraw the patronage of the business community. As the result of it all he was in debt some three thousand dollars. He had come North to ask aid of the friends of freedom, to discovery and settlement by Christian nations, that they seize and occupy, It is the only legal our houses and lands. In that right the first settlers of the slave power to withdraw the patronage of the business community. As the result of it all he was in debt some three thousand dollars. He had come here in lands, It was not until William Penn came here in lands, It was not until William Penn

upon the chairman called for three cheers, which were given by the audience with right good will. The soil to be ceded to the government, and only to Notwithstanding the unfavorable weather, the hall was well filled. Subscriptions to Mr. Bailey's paper, the Free South, and donations were received, and a committee appointed to wait upon our citizens generally to give them an opportunity to aid this free soil press in the South. The Committee on Resolutions reported the following, which were adopted.

If PRENTISS Chairman is the mouth of the government and the army of the United States.

Yet the white man has been too canning in his dealings with the Indians. The Indian never had an adequate idea of the value of his lands or his pettics, and has ever sold both freely for lankers. adopted.

robbery and murder, which are incessantly committed perpetrated by our fellow-citizens, by our nation, and we cannot escape a responsibility for them. The preamble to certain resolutions in Georgia, and substantially in all other slaveholding colonies of the Confederacy, and as embodying the true spirit of '76, that 'Slavery is an unnatural practice, founded in injustice and cruelty, and highly daager-ous to our liberties as well as lives, debasing part of our fellow-creatures below men, and corrupting the virtue and morals of the rest.'

ern orator and patriot, Carl Schurz, of Wisconsin, national sin, helpless to relieve the sufferer or their that 'The despotic spirit of slavery and mastership combined, pervades the whole political life of the South, like a liquid poison; that the system of slavery has subjugated all, master as well as slave; that you cannot deny one class of society the full measure of their natural rights without imposing restraints upon your own liberty;' and that therefore we hail with joy any systematic effort to enlighten public opinion, and rightly to influence and direct public action, in the Southern section of our Union.

in a kind and considerate, but effective way, the in a kind and considerate, but desired battle on Kentucky soil.

ing may now determine, a collection or subscription (one or both) in aid of our friend, Mr. Bailey.

At the request of a number of ladies of our city,
Mr. Bailey delivered a second address, at the City
Hall, last evening, which was listened to by a good

audience, and was highly interesting. Persons who may wish to communicate with Mr. Bailey, who has so fearlessly bearded the monster Slavery in his den, will please address. William S. Slavery in his den, will please address, 'William S. Bailey, Newport, Ky.'

One of the oldest and most highly esteemed merchants of this city, (says the Boston Transcript,)
was recently introduced to the President of the
United States, and that officer immediately inform-

THE OBERIN RESCUE.

'Simeon Bushnell was convicted at Cleveland, Ohio, of the crime of aiding John, an alleged slave, to escape through Ohio to Canada, and to regain

To lands where speeds Ohio's flood, Which guarded from the foot of slave The soil once wet with patriot blood? Was it for this our fathers bled, And left their graves as patriot mound Here trembling crouch, like whining hounds

Is it a crime on freedom's soil

To aid the man who would be free?

Shall we denounce far distant spoil,

Ourselves hunt men to slavery? Ye pilgrims to Old England's Tower, Who freeze before the axe and wheel-

Rude relics now of brutal power—
The dungeon, screw, judicial steel: Go to your own proud prairie home, Your home of boasted liberty! And, standing 'neath the heaven's bread dome, See bloodier tools of tyranny.

The soulless judge, indictments, law, Inventions framed with curuing skill-Far deadlier than the links which gnaw And chafe the freeman's tameless will.

The plains that 'neath free armies shook Are now the hunting-grounds for men; Unchained the flowers, the wind, the brook There men are forced to slaves again.

Oh, men! roll back this cursed tide;
Assert the manhood God once gave;
Stand on free ground, its crown and pride;
Be something more than Slavery's slave!

All honor to that hero band!

Your thorny crown is rosy bright;
With Hampden, Sydney, now ye stand,
Judicial martyrs to the right.

INDIAN CIVILIZATION

Remarks of Eli K. Price-Speech of an Indian

SPEECH OF ELI K. PRICE.

North to ask aid of the friends of freedom, to discharge that debt, and to purchase a new press.

He said he had maintained his ground against all opposition for nine years, and his paper was the only one now published in Newport, and the county had elected to all the offices save one, anti-slavery men.

His wife and children, of whom six were daughters, were good type-setters, and his own family carried on nearly all the business of the office.

Rev. Mr. Battles said he would swing his hat for Mr. Bailey, his wife, and ten children! where upon the chairman called for three cheers, which were given by the audience with right good will.

Notwithstanding the unfavorable weather, the hall

adopted.

H. E. PRENTISS, Chairman.

J. H. Perkins, Secretary.

Resolutions.

Resolved, That we recognize in Wm. S. Bailey, Esq., of Newport, Kentucky, an early and consistent friend of freedom, and of free institutions; that we honor him for his adherence to conscience and to duty, in contending manfully, as he has done, under many adverse circumstances, for the rights of all tions after generation, and we are now growing old.

This process we have supinely witnessed generation and we are now growing old.

many adverse circumstances, for the rights of all tion after generation, and we are now growing old, men, black or white; that we greet his newspaper, the Free South, established and maintained on slave of a heavy and grievous national sin. We are dissoil, as a light shining in a dark place; and that we cordially welcome him within our borders as a from a remote frontier. Yet are the outrages of true representative of the industrial interests of our robbery and murder, which are incessantly commit-

virtue and morals of the rest.'

Resolved, That we believe with the eloquent modern orator and patriot, Carl Schurz, of Wisconsin, national sin, helpless to relieve the sufferer or their

Union.

Resolved, That as slaveholders often say to us of the North, 'Why haven't you the manliness to but their fondness for hunting and pride of characcome where slavery is, and not fight us meanly at a ter we have believed made them averse to labor. distance? Why agitate at the North, where slavery doesn't exist, when the South is your true field of labor?'—we rejoice to find that a hardy son of the in this change the only chance of preservation as

in a kind and considerate, but effective way, the desired battle on Kentucky soft.

Resolved, That in view of the pecuniary sacrifices made by Mr. Bailey, in support of the cause of free thought, free speech, and a free press and free labor, we cheerfully commend him to the generous sympathy and kind consideration and action of all among us who are accustomed to 'devise liberal things,' and to 'de good and communicate as others have need, and as they have the opportunity and ability.

Resolved. That as 'faith without works is dead. their lands, holding their titles in the same right was and ability.

Resolved, That as 'faith without works is dead, being alone,' we will 'show our faith by our works,' they must be well prepared for this consummation by proceeding to take up, in the manner the meetthe land speculators who covet their lands. Thus planted as the secure proprietors, by legal title of the soil, tney will become part and parcel of the American people, within the seething border of the ruffan frontiersmen, who will be driven beyond them by the ever swelling tide of emigration and increas-

what I have said, and the speaker who will follow will narrate the present outrages suffered on the Pacific coast.

SPEECH BY AN OTTOWA CHIEF,

was recently introduced to the President of the United States, and that officer immediately informed the gentleman that the people of Boston were a 'pugnacious set.' History tells of certain officials in a former age who entertained a similar opinion of the residents of Boston; but, in the lapse of time, the people of this 'village,' jealous of their rights, and looking with contempt upon weak and wicked men in high stations, occupy a higher place in the The newspapers tell you this, but don't tell you have been told how savage and cruel the Indians are. a former age who entertained a similar opinion of the residents of Boston; but, in the lapse of time, the people of this 'village,' jealous of their rights, and looking with contempt upon weak and wicked men in high stations, occupy a higher place in the annals of that period than those who scorned them. George the Third and Lord North were of the same opinion of Bostonians in 1775-76, that James Buchanan expressed in April, 1859.

The newspapers tell you this, but don't tell you how we are exasperated to do wrong by the bad white opinion of Bostonians in 1775-76, that James Buchanan expressed in April, 1859. grounds. When the white man first came here, the English, French, and Spanish white people, they set the tribes against tribes. The white people wanted our lands and they did so. Oh! how many of the Indians have fallen by mean, low white people, who you would not have amongst you. They come to exterminate us. The bad white man swore the could bill a skin. Indians asking for peace come to exterminate us. The bad white man swore he would kill red skin. Indians asking for peace have been cowardly murdered; weak women slain; our children's brains dashed out against trees, and their fathers shot down when rushing to the protection of their children. You say we are doomed to destruction before civilization, but you white people let us alone, we will live. The Indians are as able to think as you. Capable of hatred; capable of gratitude; a spirit of revenge we have like other people; you know had people well enough; the natural fruit of bad men amongst the Indians is to bring vice to us. Send us good people, and we will do right. A gbod white man in 1836, John Meetham, came amongst us; he took away all the vile do right. A good white man in 1836, John Meetham, came amongst us; he took away all the vile habits of the Indian. This good man spoke to three of our people; he knew the Indian; he talked to as kindly, and with patience, we thought what the good man told us to do, and first two or three broke away from the bad habits, learned Christianity. After a while scores came out, and we have become a tribe of good men, laboring for ourselves, and leving each other. This was better than guns and swords, was it not! better than to kill us as bad whites do. With some tribes the name of missionwhites do. With some tribes the name of mi ary is horrible to them, but some missionar od to us, and you white people are what you are missionaries' efforts, and the Indian can be made by missionaries' efforts, and the Indian can be made good, if you send him good missionaries. The missionaries have done all the good to the Indians that the Indians have. But the policy of the government is bad; government gives us reservations, and settlers come in contact with x... They want our land, and tell the government to buy our land; bad men tell lies to the government, and government gives millions of dollars, and drives the Indians away. How can we save the Indian? I ask every one of you. What way shall we save the remnants of the Indians that are now suffering? We are now being pursued and killed by the United States dragoons. Gon. Scott says, 'in nine cases out of ten. Indian troubles are brought on by white people.'

SEAMEN AND THEIR PRIENDS.

SEAMEN AND THEIR PRIENDS.

We believe the American Seamen's Friend Society has now been some thirty or forty years in operation, during which period it has sustained mission arise in home and toreign ports, distributed a good many books and tracts, raised and spent considerable money. We presume that its officers and managers are worthy men, and that the Society does some good, and would like to do more.

And yet—for the truth must be spoken—the average character of American seamen is now lower than it was the day the Society was organized, while their need of wise and powerful friends was never greater than now. For, of all the abused, belabored, outraged classes of men on God's footstool, the men who sail American vessels, under American officers, with the American flag flying over their head, are the most mauled, maimed, lashed, gushed, cut up, and every way tortured and brutalized. The treatment of negro slaves by white (or black) masters, is indefensibly bad; but that of American seamen is still worse. Take a thousand white sailors and ten thousand black slaves at random, and we are confident the amount of abuse and the friends of anarchy and of the ex-Emperor.

soious agency than has any bale of goods that goes on the same vessel. From being from a brief season the prey of all manner of detestable landsharks, he wakes to be harshly ordered to duty, theneforward to be the victim of despotism and cruelty till the voyage shall have ended. We do not believe the average sailor of to-day so high in the scale of moral being a was the Phonician Cartherinan sailor. being as was the Phœnician or Carthaginian sailor f over two thousand years ago.

If the good Samaritan, honored forever by the

Saviour's parration, had turned aside to look compassionately on a certain man who had been so un-lucky as to fall among thieves, and, moved by his sorry plight, had given him a handful of tracts and

we beg the Seamen's Friend Society either to change its name, or else resolve to institute a thorough and searching inquiry into the average condition and treatment of American Seamen on ship and shore, with special reference to these questions:

"Up to the present date you know how the army has been recruited. All above the age of fifteen were enrolled in the army, and twenty years of military services were due to the State. But the twenty years of military services were due to the State.

You are capable of goodness, of charity? I appeal to your Christianity; you can save the Indians if you give them your Christianity, your money, your good ways; if you are Christians, bend your knees to-night to God, and tell him you will try and save the Indian.

The preamble and articles of association of the 'Philadelphia Indian Aid Society' were next read, which were ordered to be printed for circulation among the citizens.

The following resolution was then unanimously agreed to:

Resolved, That this meeting recommend to the Philadelphia Indian Aid Association, that they use their influence with the United States government to effect a peaceable settlement of the difficulties no our frontiers. free from any responsibility to our courts. The effect of this rule must evidently be not merely to insure impunity for many injuries of the grossest character, but even to hold out the temptation to make the injury so severe as to render it necessary to leave the sailor behind, thus depriving him of all but the merest chance of ever obtaining any legal redress.

white sailors and ten thousand black slaves at random, and we are confident the amount of abuse and torture inflicted on the former exceeds the kindred sufferings of the latter. The especial brutality and ferocity of American shipmasters and mates, is notorious from Cape Horn to the Baltic. They are oftener had up for trial on charges of murder, manslaughter, maiming, cruelty, &c., than twice their number of the marine in any other country. A majority of our veteran seamen would rather ship for a voyage under a Turk or Algerine, than under an American.

Of course there are noble and striking exceptions; but the general case is as above stated. Of course, Of course there are noble and striking exceptions; but the general case is as above stated. Of course, too, the scamen trained under the discipline we have lastily outlined, are a stolid and abject class, so used to being kicked, and cuffed, and knocked down, that they have lost all self-respect, all sense of shame, all aspiration to the good opinion of others. The generous, simple-hearted, rollicking Jack Tar of other days has vanished, and in his stead we have a debauched, downcast, sulky roffian, who is thrown on shore to squander his remnant of wages in the very lowest and vilest gratification of his depraved appetites, and then taken drunk to obliviousness aboard a fresh vessel, and shipped for a voyage by a contract, in making which he has had no more conscious agency than has any bale of goods that goes on the same vessel. From being from a brief sca-

SPEECH OF PRESIDENT GEFFRARD.

Three months ago the northern army entered your city; your property and persons were respected; no one had cause of complaint. How could it have been otherwise; that humerous army, abandoning their homes and families, were on the way to fight for justice, the people, and respect for private property. We triumphed, for God led us to the capital and not a drop of blood was shed. How, then, my friends, can it be that I who led this army, having saving the passionately on a certain man who had been so unlucky as to fall among thieves, and, moved by his sorry plight, had given him a handful of tracts and prayed that they might be rendered effectual to the saving of his soul, it is quite unlikely that he would have ever been so pointedly commended by Jesus Christ. Not that the tracts and the prayers would have even intrinsically worthless—quite otherwise. But, excellent as they were in their place, they were not adapted to his most urgent need. It was requisite that the sufferer's physical wounds should first be dressed before his spiritual destitution could be successfully treated. Even though the end desired were wholly a moral one, it was necessary to minister first to his pressing bodily ills, if only to prepare him for the successful treatment of his moral deficiencies.

We beg the Saamen's Friend Society either to

1. What are the usual sleeping accommoda-tions of seamen on shipboard? and are they con-sistent with health, comfort, self-respect, or moral purity?

2. What provision, in the way of books, etc., is usually made on shipboard for the intellectual and moral improvement of the scaman's leisure hours? and why should not a modest library of well-chosen books be among the indispensable furniture of a forecastle? cruits were received without order, at all times, by castle?

3. Why should men who work at sea require constant mauling, whaling, bruising, maiming, to make them do their duty, when men of essentially the same stamp and caste who work on land are not struck one blow each per annum by their employer or his agents? struck one blow each per annum by their employer or his agents?

4. How can any human being be expected to develope, or even retain, self-respect, good impulses, or any desire to be better, if he is to be treated by his superiors to incessant vituperation, blasphemy, beating, and mangling, from the hour he first turned off at the end of the voyage?

5. Is it not possible to improve the influences which usually surround the sailor on shore, so as to save his means and his morals from the harpies that now speedily devour the former, and still further deprave the latter?

Might not Christian shipowners be induced, by ther depraye the latter?

Might not Christian shipowners be induced, by proper representations, to resolve and agree that no person who signed the shipping articles while intoxicated, or was sent on board insensible from liquor, shall be allowed to make another voyage in any of their ships?

Does not the National Guard watch over all; and again, my friends, my father, General Geffrard, fought for independence and the liberty of the land. I, his son, have fought for liberty, for justice, for equality, and for the republic, sacred to all. Do you believe, then, that I, that those about me, the sons of libroes, who died for the liberty of Hayti, that we can bring upon you proposed a foreign in any of their ships?

7. What attention to profit from our Bibles, tracts, and religious ministrations can be expected from men as debauched in mind and body as are a majority of our seamen?

8. What reason other than that of ill treatment above indicated can be assigned for the steady decrease in the relative number as well as character of American-born seamen, rendering necessary a constant evasion or violation of our navigation laws? And would not our shipowners be profited by such care for the rights and well-being of our seamen, as would induce energetic and adventurous. American youth once more to incline to seamanship as a vocation?

you believe, then, that I, that those about me, the sons of lieroes, who died for the liberty of Hayti, that we can bring upon you, upon ourselves, a foreign yoke? No! God knows it, you do not believe this. They deceive you—they think to sow dissension in our midst, by exciting the black against the mulatto, the mulatto against the black. Was not a negress our common mother? are they not brothers? Think that about us thousands of our brothers grown in slavery—think that the whole world look upon us while the oppressors of our race rejoice in our misfortunes, to make firmer the bonds of slavery. Let us remember that Hayti is the only land upon carriff from our Bibles, that we can bring upon you, upon ourselves, a foreign they is one of lieroes, who died for the liberty of Hayti, that we can bring upon you, upon ourselves, a foreign they is one of lieroes, who died for the liberty of Hayti, that we can bring upon you, upon ourselves, a foreign they is one of lieroes, who died for the liberty, in the wealth to sow dissension in our midst, by exciting the black against the mulatto, the mulatto against the black. Was not a negress our common mother? are they not brothers? Think that about us thousands of our brothers? Think that about us thousands of our brothers? Let us remember that Hayti is the only land upon our midst, by exciting the black painst the mulatto, the mulatto a

laws? And would not our shipowners be profited by such care for the rights and well-being of our seamen, as would induce energetic and adventurous American youth once more to incline to seamanship as a vocation?

Men and brethren! think of these things.

CRUCLITY TO SEAMEN.

Almost every paper that we take up contains items of cruelty and barbarity to seamen, perpetrated by masters of vessels on their crews, a very groat, and, it is evident, a growing evil. The late case that has come to our notice is that of Captain Ephraim Pendleton, of Bath, Mc., master of burque Sarah Park, who has been arrested at San Francisco, on a charge of having treated his sailors with horrid cruelty, and having killed one of them, named Williams, kicked him, chained him in a nua comfortable position, placed him where he could be washed by the cold sea water, and deprived him of food and rest until the poor fellow died. The inhabitants of San Francisco were terribly exasperated on learning the facts, and a mob of several thought of the profite of the profit o

Ayer's Sarsaparilla

e the most effectual alterative that can be It is a concentrated extract of Para Surve. greater alterative power as to afford an effects antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wand by those who suffer from Struwents. that one who suffer from Strumous complaint, and that one which will accomplish their cure may prove of immense service to this large class of one afflicted fellow-citizens. How completely this conpound will do it has been proven by experiment many of the worst cases to be found of the fallow.

ing complaints: - SCROPULOUS COMPLAINTS, END SCROYULA AND SCROYLLOUS COMPLAINT, EATH.
THOMS AND KRUPTIVE DISEASES, ULCEBA, PERFUR,
BLOTCHIS, TUMOIS, SALT RIERUS, SCALD HUS,
SYPHILIS AND SYPHILITIC AFFECTIONS, MERCEUR,
DISEASE, DROFSY, NEURALGIA ON THE DOTIOCHER,
DEBILITY, DYSEPPSHA AND INDIGESTION, ENVIRE
LAS, ROSE OR ST. ANTHONY'S FIRE, and inded to
whole class of complaints arising from Inform
OF THE BLOOD.

This compound will be found a great promote
of health, when taken in the spring, to expel the
foul humors which fester in the blood at that ses,
soon of the year. By the timely expulsion of these

foul humors which fester in the blood at that see, son of the year. By the timely expulsion of the many rankling disorders are nipped in the bud Multitudes can, by the aid of this renedy, pass themselves from the endurance of foul empine and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to this through the natural channels of the burby an alterative medicine. Cleanse out the vitiad blood whenever you find its impurities bursing through the skin in pimples, eruptions, or son; cleanse it when you find it is obstructed and single gish in the veins; cleanse it whenever it is the structure of the creanse it when you find it is obstructed and sig-gish in the veins; cleanse it whenever it is full and your feelings will tell you when. Breather no particular disorder is felt, people enjoy bette health, and live longer, for cleansing the blod. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be an lasting health. Sooner or later something must be wrong, and the great machinery of life is inng, and the great machinery of life is disordered overthrown. Sarsaparilla has, and deserves much, the results

has been egregiously deceived by preparations of a complishing these ends. But the well has been egregiously deceived by preparations of a partly because the drug alone has not all the vine that is claimed for it, but more because many preparations, pretending to be concentrated extract it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been midd by large bottles, pretending to give a quart of Ex-tract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not on contain little, if any, Sarsaparilla, but ofta me curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which food the market, until the name itself is justly despised, and has become synonymous with imposition and chet. Still we call this compound Sarsaparilla, and inted to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. As we think we have ground for believing it he vitues which are irresistible by the ordinary rad the diseases it is intended to cure. In order to secure their corrected results of the rest in the results of the resul secure their complete eradication from the system the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY DR. J. C. AYER & CO. LOWELL, MASS. Price, \$1 per Bottle; Six Bottles for \$5.

Ayer's Cherry Pectoral has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is of tirely unnecessary for us to recount the reidence distributes, wherever it has been employed. As it has large been in constant use throughout this section, we red not do more than assure the people its quality is large to the best it ever has been, and that it may be risid on to do for their relief all it has ever been found to do.

Aver's Cathartic Pills,

Ayer's Cathartic I IIIs,
FOR THE CURE OF
Costiveness, Jaundice, Dyspepsia, Indigestion, Dustery, Foul Stomach, Eryspelas, Hedacke, Pin
Rheumatism, Ereptions and Skin Dissas, Pin
Complaint, Dropsy, Tetter, Tumors and Sal Rhos,
Worms, Gout, Neuralgia, as a Dinner Pil, and for
Purifying the Blood.
They are sugar-coated, so that the most sensite at
take them pleasantly, and they are the best speinia
the world for all the purposes of a family physic.
Price, 25 cents per Fox; Five bares for Sim.

Great numbers of Clergymen, Physicians, St. Great numbers of Clergymen, Physicians, catasses, and eminent personages, have lent their name to trify the unparalleled usefulness of these remelle, the our space here will not permit the insertion of the The Agents below named furnish gratis our Axmass Almanac, in which they are given; with all descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with the preparations they make more profit on. Penus Ayma's, and take no others. The sick want the iss aid there is for them, and they should have it.

All our Remedies are for sale by

THEODORE METCALF & CO., BREWER, STEVENS & CUSHING, BROWN & PRICE, Salem; H. H. HAY, Portland;

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HUMORS OF THE HUMAN SYSTEM IT is well known that the juices of the believe governed by natural laws, such as regulate the vegetable life in the change of sensons.

In winter, they are congealed, or in common pulance, the sap is down, the pores are closed, and or whole body is hard and firm, and an accumising a impurities takes place in our system.

lance, the 'sap is down,' the pores are creech, whole body is hard and firm, and an accumising a impurities takes place in our system.

The genial influences of Spring cause an expanin of all living matter, the sap rises in vegetable his also the juices of our bodies are given out and entito the common circulation.

This is a law to which every human being is object, and the neglect of it has caused a whole unant of misery.

Now is the time to apply a remedy that cleans and searches every fibre and pore, and endiane every particle and sediment of humor that has laid stagnant during the winter.

Kennedy's Medical Discovery is well known to make the common of the comm e relied upon to effect a perfect cure. May 13.

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This light, delicious bread (with flour and wait and may be eaten warm without injury. We said the above, with other receipts for healthful cooling &c.,) for 10 cents; cloth covers, 15 cents.

Your address 'merely, and one dime, will some you, by return of mail, the above illuste wark. Peryon, by return of mail, the above illuste wark. Grange Place.

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